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حسبي الله و نعم الوكيل نعم المولى و نعم النصير

خمس مائة آية احكامية من القرآن

و احاديث الاحكام من كتاب النكاح و الطلاق



طبع على نمط لطيف و اسلوب ظريف في مطبع بپٹست ميشن

الواقع في دارالامارة كلكته

بتخريج العالمين الكاملين و تصحيحهما المولوي ولايت حسين مدرس

المدرسة العالية و المولوي محمد يوسف وكيل العدالة العالية

هايكورت حفظهما الله تعالى عن طوارق الحدثان

و شوائب الزمان

سنة ١٣١٢ هجري مطابق سنة ١٨٩٥ عيسوي

بسم الله الرحمن الرحيم

۱ هوالذي خلق لکم ما في الارض جميعا - ثم استوي الی السماء فسوٰهن سبع سموٰت - وهو بکل شيئ عليم * دوم سورۃ يعني سورۃ بقر - پارۂ اول يعني پارۂ الٓم - آيۃ ۲۷ *

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س۵۶ و اذا طلقتم النساء فبلغن اجلهن فلا تعضلوهن ان ينکحن ازواجهن اذا تراضوا بينهم بالمعروف - ذلک يوعظ به من کان منکم يؤمن بالله و اليوم الآخر - ذلکم ازکی لکم و اطهر - و الله يعلم و انتم لا تعلمون * 56

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٨٠ و ان كنتم علي سفر و لم تجدوا كاتبا فرهان مقبوضة - فان امن بعضكم بعضا فليود الذي ائتمن امانته و ليتق الله ربه - ولا تكتموا الشهادة - و من يكتمها فانه آثم قلبه - والله بما تعملون عليم * دوم سورة يعني سورة بقر - پارۂ سيوم يعني پارۂ تلك الرسل - آية ٢٨٣ * 80

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باب

بلوغ الصغير و حضانته في الصغر

الفصل الاول

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الفصل الثاني

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من يحاقني في ابني فقال ابو هريرة اللهم اني لا اقول هذا الا اني
كنت قاعدا مع رسول الله صلى الله عليه و سلم فاتته امرأة فقالت
يا رسول الله ان زوجي يريد ان يذهب بابني و قد نفعني و سقاني
من بئر ابي عنبة و عند النسائي من عذب الماء فقال رسول الله صلى الله
عليه و سلم استهما عليه فقال زوجها من يحاقني في ولدي فقال
رسول الله صلى الله عليه و سلم هذا ابوك و هذه امك فخذ بيدايهما
شئت فاخذ بيدامه رواه ابو داؤد و النسائي لكنه ذكر المسند و رواه
الدارمي عن هلال بن اسامة *

* تم كتاب النكاح بعونه و كرمه *

who had a son with her, when her husband divorced her, and they boht claimed the boy; and the woman spoke to Abuhurairah in Persian, saying, 'O Abuhurairah! my husband wants to take away my son.' Then Abuhurairah said, 'Consult an omen, and see which is to have him.' Then her husband came and said, 'Who is it disputes with me about my son,' and Abuhurairah said, 'O God! verily I do not order you to consult an omen but on this account, that I was sitting with the Prophet when a woman came to him and said, 'O Messenger of God! verily my husband wants to take away my son; and now verily the boy has benefitted me and given me sweet water;' and the Prophet said to both of them 'Consult an omen;' and her husband said, 'Who is it disputes with me about my son?' And the Prophet said, to the boy, 'This is your father, and this is your mother, then take by the hand which you like,' and he took hold of his mother's hand."

895. (286.) *Bara-Ibn-Aazib* said, "His Highness made peace (on the day he arrived at Hudaibiah) with the polytheists on three conditions; one of them was, that any polytheist going to the Prophet should be sent back; the second, that any Musleman going to them, should not be sent back by them; the third, that His Highness should return and come to Mecca the following year, and stay there three days: then, when the next year came, His Highness entered Mecca, and left it at the expiration of three days; and he had Hamzah's daughter along with him, and she said, 'O uncle! O uncle!' and Ali took her by the hand to bring her up; then Ali, Zaid-Bin-Harithah, and Jafer-Bin-Abu-Talib disputed which should have her. Then Ali said I took her by the hand first, and she is my uncle's daughter; and Jafer said, she is my uncle's daughter and her mother's sister is married to me, and Zaid-Bin-Harithah said, 'She is the daughter of my brother. Then the Prophet ordered saying, 'She is for her mother's sister; and said a mother's sister is as a mother;' after which she comforted all of them by saying to Ali, 'You are of me, and I am of you'; and said to Jafer, 'Your temper and person resemble mine,' and he said to Zaid, 'You are my brother and friend in Islam.'"

SECTION II.

896. (287.) *Amer-Bin-Shuaib* relates, from his fore-fathers, "That verily a woman came and said, 'O Messenger of God! Verily my belly was a vessel to this son, and my breasts as a water bag, and my lap his cradle, and his father divorced me; and wishes to take him from me,' His Highness said, 'You are most worthy of him so long as you do not marry."

897. (288.) *Abuhurairah* said, "Verily the Prophet gave an option to a boy, of his father or mother."

898. (289.) *Abuhurairah*. "A woman came to the Prophet, and said, 'My husband wants to take away my son; and now he is arrived at that age from which I am benefited.' The Prophet said to the boy: 'This is your father, and this is your mother, take which you like; and the boy took hold of his mother's hand, and she took him away.'"

SECTION III.

899. (290.) *Hilal-Bin-Usamah* relates, from Abu-Maimunah, who said, "I was sitting with Abuhurairah, and a Persian woman came to him,

home, and separated their own food from that of the orphans, and also their water; fearful lest they might be mixed. Then, when the orphans left any of their meat or drink, it was taken care of for them to eat afterwards, or spoilt. Then this method was unpleasant to the orphans, and they mentioned it to the Prophet, then God sent down this revelation, 'O, Muhammed! they will ask thee concerning orphans; answer, 'To deal righteously with them is best, and if ye mix your things with theirs, verily they are your brethren,' then they mixed their meat and drink together."

890. (281.) *Abu-Musa-Ashari* said, "His Highness cursed him who separated father and son, and brother from brother."

891. (282.) *Abdullah-Bin-Masuud* said, "His Highness used (when slaves were brought to him) to give them all to the people of the house, that is, his own family, on account of a dislike to separating them."

892. (283.) *Abuhurairah, A. G. S.* "Shall I tell you the very worst amongst you? Those who eat alone, and whip their slaves, and give to nobody."

893. (284.) *Abu-Bacr, A. G. S.* "He will not enter into paradise who behaves ill to his slaves. The companions said, 'O Messenger of God! have you not told us, that there will be a great many slaves and orphans in your sects?' He said, 'Yes; then be kind to them and to your own children, and give them to eat of what you eat yourselves.' They said, 'Then what will benefit us in the world.' His Highness said, 'The horse which you tie up for the purpose of fighting in the cause of God will benefit you; and slaves serving you sufficiently; then if the slaves say their prayers, they are as your brothers.'"

CHAPTER XVIII.

Section I.

In explanation of the Young arriving at Puberty, and on bringing them up.

894. (285.) *Ibn-Omer* said, "I was mustered before the Prophet in the year of the battle of Ohud, at which time I was fourteen years old; and he rejected me on account of my age; after that I was mustered, in the year of the battle of the ditch, when I was fifteen years old; and His Highness permitted me to go, because fifteen years is the boundary of puberty: then Omer Bin Abdul Aziz said, 'This age separates the fighting man from the child.'"

882. (273.) *Ali-Ibn-Abu-Talib* said, "The Prophet gave me two slaves, that were brothers, and I sold one of them, and the Prophet said to me, 'O Ali! What is become of the slave?' Then I informed him of having sold him; and His Highness said, 'Take him back! take him, back!'"

883. (274.) *Ali-Ibn-Abu-Talib* said, "I separated a slave girl and her son, by selling him; and the Prophet forbade it, and I took him back."

884. (275.) *Jabir, A. G. S.* "There are three qualities, which being possessed by any one, God will make easy to him the hardness of death, and bring him into paradise: the first, kindness to the decrepit, and affection to father and mother, and doing good to mankind."

885. (276.) *Abu-Umamah* said, "Verily the Messenger of God gave Ali a slave, and said, 'Don't beat him, because I have been forbidden from beating the performer of prayers; and verily I saw this slave saying his prayers." *Omer Ibn-al-Khattab* said, "The Prophet forbade me striking those that said their prayers, and disgracing them."

886. (277.) *Abdullah-Ibn-Omer* said, "A man came to the Prophet and said, 'O Messenger of God! how many times are we to forgive our servant's faults.' He was silent, again the man asked, but His Highness gave no answer; but when the man asked a third time, he said, 'Forgive your servants seventy times every day.'"

887. (278.) *Abudhar Ghaffari, A. G. S.* "Those of your servants who please you, give to eat what you eat yourself; and clothe them as yourself; but those who do not please you, sell them, and punish not God's creatures."

888. (279.) *Sahal-Bin-Handhaliyah* said, "The Prophet passed by a camel, the belly of which was drawn up to its back, and His Highness said, 'Fear God, in these dumb quadrupeds, and ride them when they are fit to be rode, and get off them when they are tired.'"

SECTION III.

889. (280.) *Ibn-Abbas* said, "When these revelations came down, 'meddle not with the substance of the orphan, otherwise than for the improving thereof, and surely they who devour the possession of orphans unjustly, shall swallow down nothing but fire into their bellies, and shall broil in raging flames;' all those who had orphans in their care went

873. (264.) *Ibn-Omer* said, "I heard the Prophet say, 'He who beats his slave without fault, or slaps him on the face, his atonement for this is freeing him.'"

874. (265.) *Abu Masuud Ansari* said, "I beat my slave one day, and heard a voice behind me saying, 'O, Abu Masuud! know that verily God has more power over you than you have over this slave,' and I saw that the voice proceeded from the Prophet of God; and I said to him 'I set him free for God's pleasure.' Then His Highness said, 'Beware, had you not freed him, verily the fire would have burnt you.'"

SECTION II.

875. (266.) *Amer-Ibn-Shuaib* relates from his fore-fathers, "That verily a man came to the Prophet, and said, 'Verily I have money, and my father is in want of it. His Highness said, 'You and your money are both your father's; verily your children are your purest earnings; eat of your children's earnings.'"

876. (267.) *Amer-Ibn-Shuaib* relates from his fore-fathers, "That a man came to His Majesty and said, 'Verily I am a poor man, and do not possess anything; and I have an orphan that I nourish, and he has money.' His Highness said, 'Eat of the orphan's money, so long as you do not lavish it away or take before or more than you want, or accumulate from it.'"

877. (268.) *Omm-Salmah, A. G. S.* "In the illness in which he died, he said, 'Be constant at prayer, and discharge your duty to your slaves.'"

878. (269.) *Abu-Bacr, A. G. S.* "A man who behaves ill to his slave will not enter into paradise."

879. (270.) *Rafi-Bin-Macith, A. G. S.* "Behaving well to slaves is a means of prosperity; and behaving ill to them is a cause of loss." The author of the Masabih adds, "Giving alms prevents sudden death; and doing good is a means of property in life."

880. (271.) *Abu-Said-Khudhri, A. G. S.* "When any one of you beats his servant, and he asks pardon in the name of God, then withhold yourself from beating him."

881. (272.) *Abu-Ayub* said, "I heard the Prophet say, 'Whoever is the cause of separation between mother and child, by selling or giving, God will separate from his friends on the day of resurrection.'"

and my children sufficient to live upon, except what I take without telling him.' His Highness said, 'Take what will suffice you and your children.'"

864. (255.) *Jabir-Bin-Samurah, A. G. S.* "When God gives to any one of you great riches, he must first take care of himself, and give to his family and relations what is more than necessary to supply his own wants."

865. (256.) *Abuhurairah, A. G. S.* "It is incumbent upon the master of slaves to find them in victuals and clothes; and not order them to do what they are not able."

866. (257.) *Abudhar Ghaffari, A. G. S.* "God has ordained that your brothers should be your slaves; therefore, him whom God hath ordained to be the slave of his brother, his brother must give him of the food of which he eats himself, and of the clothes with which he clothes himself, and not order him to do anything beyond his power; but if he doth order such a work, he must assist him himself in doing it."

867. (258.) *Abdullah-Bin-Omer* said, "My treasurer came to me, and I said to him, 'Have you given my slaves their subsistence?' He said, 'No.' I said 'Go and give it them; because the Prophet of God has said, it is fault enough for a man to withhold the subsistence of his slaves.'"

868. (259.) *Abuhurairah, A. G. S.* "When your slave prepares your dinner, and brings it smoking hot, you must make him sit down with you and partake; then, if the victuals be little, put one or two mouthfuls into his hand."

869. 260. *Abdullah-Bin-Omer, A. G. S.* "When a slave wishes well to his master, and worships God well, for him are double rewards."

870. (261.) *Abuhurairah, A. G. S.* "It is good for a slave who worships God well, and discharges his master's work properly."

871. (262.) *Jarir, A. G. S.* "When a slave runs away, no prayer shall be accepted from him." (And in one tradition it is thus, "Every slave that runs away, then verily the security of Islam is broken on him." And in one tradition it is thus, "Every slave that runs away from his master, verily is an infidel, until he returns)."

872. (263.) *Abuhurairah* said, "I heard Abul Kasim say, 'He who abuses his own slave, being pure from such abuse, shall be whipped on the day of resurrection, unless the slave should merit the abuse.'"

said, 'Yes.' His Highness said, 'I have a great mind to curse him for ever; because he has had connexion with her without attending to Istibra; therefore when she brings forth a child, it is possible to be his, or the person's who had connexion with her before. If it is this person's, how can he take the service of the child? because it is not right to take service from one's own child; and if it is the others, and this person should claim it, then he makes a stranger his heir, and this is not right. Then he deserves to be cursed in both points of view.'"

Section II.

859. (250.) *Abu-Said-Khudhri, A. G. S.* "Concerning the slave-girls taken at the battle of Autas, that a pregnant woman should not be touched till she was brought to bed: nor should one not having arrived at puberty, till after a month."

860. (251.) *Ruwaifi-Bin-Thabit, A. G. S.* "After the victory at the battle of Hunain, it is not right for a man who believes in God and the last day, to give his own water to the field of another; that is, to have connexion with a pregnant woman; and it is not right for a man who believes in God and the last day, to have connexion with a woman without observing Istibra; and it is not right for a man who believes in God and the last day, to sell plundered property until divided."

Section III.

861. (252.) *Malic* said, "It has reached me that His Highness ordered the Istibra of slave-girls by one menses, for those that have them, and forbade giving water to strangers' fields."

862. (253.) *Ibn-Amer* said, "When a slave-girl with the menses is given, sold, or freed, she must Istibra herself by one menses, and a virgin is not to Istibra."

CHAPTER XVIII.

Section I.

In Explanation of Subsistence, and the duty of Slaves.

863. (254.) *Aayeshah* said, "Verily Hind-Bint-Utbah said, 'O Messenger of God! verily Abu Sufian is a miser, and does not give me

aloes; there is no perfume in it.' His Highness said, 'The rubbing of aloes upon the face increases its colour; then do not rub aloes upon your face except at night, and remove it in the day time; and do not comb your hair with a scented comb, nor with Henna, because it colours the hair.' I said, 'What shall I comb with, O Messenger of God?' He said, 'Wet your comb in the water of boiled Lotus leaves, and then comb your hair, and wet your hair well with the water.'"

855. (246.) *Omm-Salmah, A. G. S.* "A woman whose husband has died must not wear a red garment, nor one coloured with red clay, nor gold or silver ornaments, nor colour her face or hands, nor use surmah."

Section III.

856. (247.) *Sulaiman-Bin-Yesar* said, "Ahwas died in Syria, when his divorced wife was in her third menses, and she was in a perplexing state of uncertainty whether to do Iddat on account of the death of her husband for four months and ten days or not; then Muawiah wrote to Zaid-Ibn-Thabit, to ask the rule in this case; and Zaid wrote him an answer, saying, that, 'When the woman entered on her third menses, she was free from her husband, and the man became separated from her; I mean, the Iddat of divorce was completed; the woman cannot be his heir; and if the woman had died, the husband would not have been her heir.'"

857. (248.) *Said-Bin-al-Musaib said, "Omer-Ibn-al-Khattab said,* 'Every woman that is divorced, and has had her menses once or twice, and stopped, then verily she must wait nine months, and if she should shew signs of pregnancy, then her Iddat ends with the birth of her child, but if she should not appear to be pregnant, she must do Iddat three months more, after the nine months; after which she will come out of it.'"

CHAPTER XVII.

Section I.

In explanation of Istibra.

858. (249.) *Abu-Dardáa* said, "The Prophet passed by a pregnant woman, and asked, 'Whose is she.' They said, 'The purchased slave-girl of such a person.' His Highness said, 'Has he connexion with her.' They

was brought to bed of a child, a few days after her husband's decease; and she came to the Prophet, and asked permission to marry another husband; and the Prophet permitted her; and she married."

850. (241.) *Omm-Salmah* said, "A woman came to His Highness and said; 'O Messenger of God! the husband of my daughter is dead; and her eyes ache; may she put Collyrium to them.' He said, 'No;' after which His Highness said, 'Iddat is not more than four months and ten days; whereas, in the time of ignorance, it was a complete year.'"

851. (242.) *Omm-Habibah* and *Zainab-Bint-Jahash, A. G. S.* "It is not right for a woman who believes in God and the last day to sit mourning more than three nights, except for her husband, which is four months and ten days."

852. (243.) *Omm-Atiyah, A. G. S.* "A woman must not sit in mourning on account of the dead more than three nights, unless for her husband, which is four months and ten days; during which period she must not wear coloured cloths, except those coloured before weaving; and she must not use Surmah,* nor perfume herself; but when she becomes pure from the menses, she may use a little *Costus* and *Ungues Odorati*."†

SECTION II.

853. (244.) *Zainab-Bint-Cab* said, "Verily Furaiah-Bint-Malic informed me, saying, 'I went to the Prophet, to ask him if I should return to my family in the tribe of Beni Khudrah, because my husband had gone there to look for some slaves that had run away, and was killed, either by them or by thieves; and I said, my husband has not left me in a house of his own, nor have I any subsistence.' The Prophet said, 'Return to your family.' Then I returned from the Prophet, and had reached the court of the house, when he called me to him, and said, 'Stay in your house till the time of your Iddat be complete.' Then I did so four months and ten days."

854. (245.) *Omm-Salmah* said, "His Highness came to me when my husband Abu-Salmah died, and verily I had rubbed aloes upon my head; and he said, 'What is this, Omm-Salmah?' I said, 'It is nothing but

* Antimony applied as an ornament round the eyes.

† A little shell resembling the nail of a finger which yields a perfume in burning.

to any subsistence from me.' Then I came to the Prophet, and mentioned the circumstance; and he said, 'There is no subsistence for you; leave your husband's house and finish your Iddat in Omm-Sharic's. After which the Prophet said, 'Omm-Sharic is a rich woman, virtuous, generous; *many of my kindred go to visit her, and dine with her;* then go to the house of Omm-Mactum, because her son is blind, throw off your fine clothes in the day of Iddat; then when you are pure, and come out of Iddat inform me, that I may consider about your marriage.'" Fatimah says "When I had completed my Iddat, I said to His Highness, "Muawiah-Bin-Abu-Sufian and Abu-Jahm, have demanded me in marriage; what is the order?" The Prophet said, 'Abu-Jahm never puts down his stick from his shoulder, and Muawiah is a poor man; marry Usamah-Bin-Zaid.' Fatimah says 'I dislike him.' Again His Highness said, 'Marry Usamah.' "Then I approved of the Prophet's order, and married him; and God prospered it so much that people envied me." (And in one tradition it is thus related, that Fatimah said, "My husband divorced me by three repetitions of it; and I went to His Highness, and he said, 'There is no subsistence for you unless you are pregnant).'"

846. (237.) *Aayeshah* said, "Verily Fatimah-Bint-Kais was in an empty house, in which nobody dwelt; and His Highness was alarmed at her situation, and ordered her to remove to another house." (And in another tradition it is related that Aayeshah said, "What is come to Fatimah; doth she not fear God and his punishments? She told a lie by saying she had no place to stay in, in her husband's house, and no subsistence during the time of her Iddat)."

847. (238.) *Said-Bin-al-Musaib* said, "Fatimah was not removed in her Iddat, from her own place to another, but on account of her scurrilous and abusive tongue to her husband's relations and friends."

848. (239.) *Jabir* said, "My maternal aunt was divorced by three repetitions of it; and she sat down for her Iddat, and wished to go out, and gather the fruit of her date trees; but a man forbade her; then she went to the Prophet, and said, 'I am sitting in Iddat, and have occasion to come out to gather my fruit; what is the order? May I come out or not?' His Highness said, 'Come out, and gather in your fruits: for verily it is near that you shall discharge your legal alms, if the fruits amount to Nisab, otherwise you may bestow from them a voluntary benevolence.'"

849. (240.) *Miswar-Bin-Makhramah* said, "Verily Subaiah Aslamiah

Section III.

841. (232.) *Amer-Ibn-Shuaib*, relates, from his fore-fathers, that a man stood up and said, 'O Messenger of God! verily such a person is my son; because I committed adultery with his mother in the days of my ignorance.' The Prophet said, 'It is not right to claim a child of adultery in Islam, the doings of ignorance are gone, in which time children of adultery and fornication were claimed. The child is for him under whom its mother is, and for the fornicator is a stone.'

842. (233.) *Amer-Ibn-Shuaib*, relates from his fore-fathers, that "Verily the Prophet said, 'There are four kinds of women, between whom and their husbands Lian cannot be; a Christian woman married to a Musleman, and a Jewish woman to a Musleman, and a free woman to a slave, and a slave-girl to a free man.'"

843. (234.) *Ibn-Abbas* said, "Verily the Prophet ordered a man (when a man and his wife were confronted), to put his hand upon their mouths, when they came to the fifth asseveration, because it is a cause of punishment."

844. (235.) *Aayeshah* said, "Verily the Prophet left me one night, which was the night of my turn; and I was jealous, lest he might go to any of his other wives; and he came, seeing what I was doing (that is, following him), and said to me, 'What is come to you, O Aayeshah, art thou jealous?' I said, 'What is for me, if such a one as I am was not jealous of such a one as you are?' Then the Messenger of God said, 'Verily your devil is come to you and instilled into you such imaginations.' I said, 'O Messenger of God! is there a devil with me?' He said, 'Yes.' I said, 'And is there a devil with you also, O Prophet?' He said, 'Yes, but God assists me over him, so that I remain safe from his wickedness.'"

CHAPTER XVI.

Section I.

In explanation of Iddat, or the number of days a woman counts after being divorced.

845. (236.) *Abu-Salmah* relates from Fatimah-Bint-Kais who said, "Abu-Amer-Bin-Hafs divorced me when he was absent, and Abu-Amer's agent sent to me a little barley to eat during my Iddat; and I was dissatisfied with it; and the agent said, 'By God! you have no title

836. (227.) *Abuhurairah, A. G. S.* "Turn not from your own father, for he who doth so, verily is ungrateful."

Section II.

837. (228.) *Abuhurairah.* "I heard the Prophet say, when the revelation concerning Lian came down, 'Every woman who brings into a family a person not of it, there is none of God's mercy for her, nor will he take her into paradise; and every man who denies his own child when knowing it to be so, God will hide his grace from him and will disgrace him in the presence of his creation in the day of resurrection.'"

838. (229.) *Ibn-Abbas* said, "A man came to the Prophet and said, 'Verily I have got a wife who refuses nobody that wishes to have connexion with her.' The Prophet said, 'Divorce her.' The man said, 'I am fond of her, on account of her beauty.' His Highness said, 'Then keep her, and prevent her from committing adultery.'"

839. (230.) *Amer-Ibn-Shuaib* relates, from his fore-fathers, that "Verily the Prophet ordered (in the right of a child by a slave-girl after the death of its father), that if the child is by a slave-girl, the property of the man having connexion with her, then it is to inherit his effects as his other children, if they own it as one of his descendants; but is not to partake in what his legitimate children may have divided previous to acknowledging it as a child of their father, but have its share in what may remain undivided. But a man's illegitimate child shall not be one of his posterity, if he shall have disowned it in his life-time. And if the child be by a slave-girl, not the property of its father, it will not inherit any part of his estate, or be his posterity, notwithstanding the adulterer should say in his life-time, 'that is my child.'"

840. (231.) *Jabir-Bin-Atic, A. G. S.* "There is a kind of jealousy, which God likes; and there is another kind which he abominates; then that jealousy which God likes, is the doubtful, such as, when the wife or slave-girl of a man comes and sits by a stranger; but the jealousy which God abominates is the suspicious, such as a man's harbouring in his heart a bad opinion of his wife. And verily there are some kinds of pride which God loves, and others which he hates; then the pride which God loves, is when fighting with infidels, and in not accepting of things offered in charity; but the pride which God hates is in tyrannizing."

that his servants might fear him, and apologize to him; and God is fond of praise, for which he has promised paradise, that his servants might speak in his praise.' "

831. (222.) It is reported from Abuhurairah that he said that the Prophet of God, on whom be peace, said, "Verily shame (as an attribute) is found in God, and verily true believers also possess shame. Shame (to be avoided) in God requires that the true believers should not be guilty of what God has forbidden. This tradition is concurred in by all.

832. (223.) *Abuhurairah*, "Verily an Aarabi came to the Prophet, and said, 'Verily my wife is brought to bed of a black child; and I disown it.' The Prophet said to him, 'Have you any camels?' He said, 'Yes.' The Prophet said, 'What colour are they?' He said, 'They are red.' His Highness said, 'Is there ever a black one amongst them?' He said, 'Yes.' His Highness said, 'Where is the black one from.' The Aarabi said, '*Probably from its progenitors.' His Highness said, 'Perhaps this* child is also from the like cause,' and told the Aarabi not to be displeased with the child."

833. (224.) *Aayeshah* said, "Atabah-Bin-Abu-Wakkas said to Sad his brother, 'The son of the slave-girl of Zamah is mine, do you take him.' Aayeshah says, in the year of the conquest of Mecca, Sad took the boy, saying, 'This is my brother's son.' And Abd-Bin-Zamah said, 'This is my brother.' Then Sad and Abd both went to the Prophet; and Sad said, 'O Messenger of God! Verily my brother Atabah said the son of the slave-girl of Zamah is mine; and Abd-Bin-Zamah said 'This is my brother, and the son of my father's slave-girl, and was born upon his bed.' Then the Prophet said, 'This boy is your brother, O Abd-Bin-Zamah because the child is for the man under whom the slave-girl is, and for a fornicator is bad luck and disappointment.' Then His Highness said to Saudah-Bint-Zamah, 'Come not before this child, keep yourself shut up from him, on account of his resemblance to Atabah. Then Saudah never saw him till he died.' "

834. (225.) *Aayeshah* said, "One day the Prophet came home in high spirits, and said, 'O Aayeshah! verily Mujazziz Mudliji came and saw Usamah *and Zaid covered over with a cloth*, except their feet; and he said, verily I know from these feet the relationship of father and son.' "

835. (226.) *Sad-Bin-Abu-Wakkas* and Abu-Bacr said, "The Prophet said, 'The child who calls another his father, knowing him not to be so, for him paradise is forbidden.' "

if you have said true; it is gone in lieu of the use you have had of her; but if you have lied, then it is much further from you.'"

828. (219.) *Ibn-Abbas* said, "Verily Hilal-Bin-Umaiyyah, confronted his wife before the Prophet, and accused her of adultery with Shirric-Bin-Samhaa. The Prophet said to him, 'Bring witnesses, or take eighty lashes upon your back.' Then Hilal said, 'O Messenger of God, when one of us sees a man upon his wife, must he go away to look for witnesses?' The Prophet said, 'Bring witnesses, or receive eighty lashes upon your back.' Then Hilal said, 'I swear by God, who has sent you on earth, verily I am a teller of truth; and verily God will quickly send down an order which will save my back from being flogged." Then Gabriel brought a revelation in explanation of Lian. Then Hilal gave his oath, and the Prophet said, Verily God knows which of you is the liar; then do either of you repent.' Then the woman stood up, and made her oath; and when she came to, 'May the anger of God be upon me if I lie,' the people present forbade her repeating it, and said, 'Verily this fifth asseveration is a cause of punishment.' Ibn-Abbas says, 'Then the woman stopped, so that we imagined she would not repeat it; after which she said, 'I will not disgrace my family all my life; and she finished the fifth asseveration; and His Highness ordered a separation, and said, 'See the woman, if she brings a child with eyes the colour of antimony, large buttocks, and fleshy legs, it is for Shirric-Bin-Samhaa (because he was of this description).' Then the woman brought forth such a child; and the Prophet said, 'Verily, had not there been an order about it in the book of God, I would have done with the woman what I would have done.'"

829. (220.) *Abuhurairah* said, "Sad-Bin-Ubadah said to the Prophet, 'If I find a man with my wife, shall I not do anything till I bring four witnesses.' He said 'No.' Sad said, 'It is not so, I swear by the God who has sent you on earth, verily I should quickly punish him with the sword.' The Prophet said to the people, 'Hear what your chief says; verily he is very jealous, and I am more jealous than he, and God is more jealous than I.'"

830. (221.) *Mughairah* said, "That Sad-Bin-Ubadah said, 'If I see a man with my wife I shall certainly kill him with a sword,' which the Prophet heard, and said, 'Are ye astonished at Sad's jealousy, by God, I am more jealous than he, and God is more jealous than I, on account of displeasure. God has declared unlawful, faults external and internal; and God loves apologies; on which account he has sent Prophets, in order

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being of the children of Adam, gave her a slap on the face. And it became incumbent upon me to free a slave; then is it right for me to free her or not?' The Prophet said to the slave-girl, in order to try her faith, 'Where is God? She said, 'In heaven.' The Prophet said, 'Who am I? She said, 'You are the Messenger of God.' Then the Prophet said, 'Free her.'"

CHAPTER XV.

SECTION I.

On Liaf.

825. (216.) *Sahal-Ibn-Sád* said, "Verily Uwaimir-ul-Ajlani said, 'O Messenger of God! inform me, if a man finds another with his wife, may he put him to death? and will his relations kill him in retaliation, or how shall he act? The Messenger of God said, 'Verily I have received instructions from above in ordering between you and your wife; bring your wife.' Then Sahal says, 'Uwaimir and his wife were confronted in the Masjid; and myself, with other men, were near the Prophet; and when they had finished, Uwaimir said, 'If I keep this wife, I shall be called a liar.' Then Uwaimir divorced her thrice; after which the Messenger of God said to his companions, 'Attend, if she brings forth a black child, with very black eyes, large buttocks, and fleshy legs, I shall not suppose but that Uwaimir spoke the truth; but if she produce a red child, I shall suppose Uwaimir lied.' Then the woman brought forth a child of the first description which was called its mother's child.'"

826. (217.) *Ibn-Omer* said, "Verily the Prophet pronounced judgment between a man and woman that had been confronted before him; and he separated them, and gave the child to the mother. And it is related in another tradition, that His Highness advised the man, saying, 'Verily the punishments of the world are easier than those of futurity.' Then he called the woman, and admonished her, saying, 'Verily the punishments of the world are easier than those of futurity.'"

827. (218.) *Ibn-Omer* said, "Verily the Messenger of God said to a man and woman, that had been confronted, 'Your account is with God; one of you is a liar.' Again he said to the man, 'This woman is forbidden you for ever.' The man said, 'O Messenger of God! what is the case with respect to the money I settled upon her? He said, 'It is not yours,

821. (212.) *Abu-Salmah*, said, "Verily Sulaiman-Bin-Sakhr said to his wife, 'You are to me as the back of my own mother until after Ramdan.' Then, when half of the month of Ramdan had passed, Sulaiman slept with his wife one night, and mentioned the case to the Prophet, who said, 'Free a slave,' He said, 'I have not one.' The Prophet said, 'Fast two months successively.' He said, 'I am not able.' His highness said, 'Feed six poor people,' He said, 'I have not victuals for six poor men.' Then the Messenger of God said to Ferwah, Bin-Amer, give to Sulaiman fifteen Saas of dates, so that he may feed six poor people.'"

822. (213.) *Sulaiman-Bin-Yesar* said, "That Sulaiman-Bin-Sakhr said, 'I was more insatiable of connection with women than others, on which account I could have no patience.' Sulaiman-Bin-Yesar said that Sulaiman-Bin-Sakhr asked the Prophet, 'If a man says to his wife, you are to me like the back of my mother, and he has connection with her before making atonement for it; what is to be done?' His Highness said 'For him is freeing one slave, fasting two months, or feeding six poor people.'"

SECTION III.

823. (214.) *Acrimah* said, "Verily a man said to his wife, 'You are to me as the back of my own mother,' and had connection with her before making atonement for it, and went to the Prophet and mentioned the matter; who said, 'What caused you to do it before making atonement for it?' He said, 'O Messenger of God! I saw the whiteness of the ornaments round her legs by moonlight, and was not able to govern myself, and had connection with her. Then His Highness laughed, and ordered him not to have connection with her until after making atonement for it.'"

CHAPTER XIV.

SECTION I.

In Explanation of the foregoing.

824. (215.) *Muawiah-Bin-Hacam* said, "I came to the Prophet and said, 'O Messenger of God! verily my slave-girl was driving out my goats, and I went near her, and found one goat deficient, and asked her what had become of it, she said a wolf ate it. Then I was angry with her, and

815. (206.) *Mahmud-Bin-Labid* said, "The Prophet was informed of a man who divorced his wife by three times at once, and he got up in anger and said, 'What! do you play with the book of God, while I am amongst you?' till a man stood up and said, 'O Messenger of God! shall I kill him?'"

816. (207.) *Malic.* "It reached me that a man said to Abdullah Bin-Abbas, 'Verily I have divorced my wife a hundred times: then what do you order for me?' He said, 'That woman is unlawful for you on three divorces; and the other ninety-seven, you have played with the book of God.'"

817. (208.) *Muadh-Bin-Jabal* said, "The Prophet said to me 'O Muadh! God has not created anything upon the face of the earth, which he loves better than emancipating; nor has he created anything upon the face of the earth which he dislikes more than divorce.'"

CHAPTER XIII.

SECTION I.

In explanation of women having been divorced by three repetitions.

818. (209.) *Aayeshah* said, "The wife of Rifaah came to the Prophet, and said, 'Verily I was married to Rifaah, and he divorced me by three repetitions; after which I married Abdul-Rahman-Bin-Zubair, and he has nothing but what is like the fringe of a garment.' Then His Highness said, 'Do you wish to return to Rifaah?' She said, 'Yes.' The Prophet said, 'Your return to Rifaah is not lawful, until you taste the honey of Abdul-Rahman, and he tastes yours.'"

SECTION II.

819. (210.) *Abdullah-Bin-Masuud* said, "The Prophet has cursed the second husband, who makes the wife lawful for her first husband; and has cursed the first husband for whom she is thus made lawful."

✓820. (211.) *Sulaiman-Bin-Yesar* said, "I was in company with about ten of the Prophet's companions, and every one of them said, "A man who swears that he will not go near his wife for four months shall be imprisoned until he return to her or divorce her."

806. (197.) *Omer-Ibn-Shuaib A. G. S.* relates from his forefathers "It is not right for the sons of Adam to make vows in things not their own property; nor in freeing what they do not possess; and there is no divorce for what is not possessed."

807. (198.) *Rucanah-Bin-Abd-Yezid* said, "I divorced my wife Suhaimah, and informed the Prophet of the case, and only gave her one divorce. Then the Prophet said, 'Did you only repeat one divorce?' I said, 'Yes.' Then His Highness ordered her to return to me. Then I divorced her a second time, in the reign of Omer; and a third time in the reign of Othman."

√808. (199.) *Abuhurairah, A. G. S.* "There are three things which, whether done in joke or in earnest, shall be considered as serious and effectual. One, marriage; the second, divorce; the third, taking back."

809. (200.) *Aayeshah* said, "I heard the Messenger of God say, 'There is no divorce, and no emancipating by compulsion; that is, for one man to say to another, free your slave, and divorce your wife.'"

810. (201.) *Abuhurairah, A. G. S.* "Every divorce is lawful except a mad man's."

√ 811. (202.) *Ali-Ibn-Abutalib, A. G. S.* "There are three persons whose actions are not written: One, a person asleep, until he awakes; the second, a boy, till arriving at puberty; the third, a mad man, till recovering his reason."

√812. (203.) *Aayeshah, A. G. S.* "A slave-girl is unlawful for a man after his saying to her twice, 'I put you away;' like as a free woman, by three divorces; and the period of a slave-girl, after being turned away, is two menstrual periods, when she may marry another, as that of a free woman is three.

Section III.

813. (204.) It is reported from Nafai who reports from the Moulat, or slave-girl of Sufeea, daughter of Aboo Oohyd, that Sufeea obtained Khula from her husband in consideration of whatever belonged to her. Abdoollah son of Oomar (who was one of the Sihabees) did not refuse to recognise this. This is contained in the traditions collected by Malik.

814. (205.) *Abuhurairah, A. G. S.* "The wives that disobey their husbands and ask to be separated from them are hypocrites."

and then, if he pleases to divorce her, let him do so when she is pure, and before having connection with her; then this mode of repudiation she as much as has been fixed by God.' "

800. (191.) *Aayeshah* said, "The Messenger of God gave me a choice, saying, 'If you desire the world I will send you away; but if you wish for God and his Prophet, with God are great rewards for you; and I chose God and his Messenger; but His Highness did not reckon this option anything in the way of divorce.' "

801. (192.) It is reported from Ibn-Abbas that he said that, if a person makes a vow making Huram on himself that which is Hulal, he shall be bound to make Kuffara or atonement (and the thing Hulal shall not become Huram): it is verily proper for thee to follow the Prophet, on whom be peace, (he having made atonement when he made honey huram on himself).

802. (193.) *Aayeshah* said, "Verily the Prophet would sit near Zainab-Bint-Jahash, after she had had her turn; and one day he ate honey near her. Then myself and Hafsah agreed that in whosesoever house the Prophet came, we should say, 'Verily I smell in you the smell of the Maghafir; have you eaten of it?' Then the Prophet came to one of us, and she asked him the question agreed upon. Then he replied, 'There is no fear; I ate honey with Zainab-Bint-Jahash; by God I will not do it again. I make it unlawful for myself: do not tell this secret to any of my other wives.' (Aayeshah says, the Prophet said this to please his wives). Then this revelation came down: 'O Prophet! Why holdest thou that to be prohibited which God hath allowed thee, seeking to please thy wives.' "

Section II.

803. (194.) *Thawban, A. G. S.* "Every woman who asks her husband to be divorced without cause, the smell of paradise is forbidden to her."

✓804. (195.) *Ibn Omer, A. G. S.* "The thing which is lawful, but disliked by God, is divorce."

805. (196.) *Ali, A. G. S.* "There is no divorce before marriage; and there is no setting free till after possession; and it is not right to fast the day and not eat at night; and there is no orphan after puberty; and there is no sucking child after two years and a half; and it is not right to be silent all day long."

If I were to order men to worship one another, verily I would order wives to worship their husbands; and if I were to order women to carry stones from yellow mountains to black, and from black mountains to white, it would be incumbent on them to do it.' "

✓ 795. (186.) *Jabir, A. G. S.* "There are three people, not one of whose prayers will be accepted, nor their good works carried upwards; one, a run-away slave, until he returns to his master's service; the second, a woman whose husband is angry with her; the third, an intoxicated person, until he gets sober."

796. (187.) *Abuhurairah said,* "It was said to the Prophet, 'What is the best woman?' He said, 'That is the best of women who pleases her husband most, when he looks at her, and obeys him when he orders her to do anything, and is not an enemy to him in his property; and doth not oppose him in her person, or in anything which he likes.' "

797. (188.) *Ibn-Abbas, A. G. S.* "There are four qualities, such that to whomsoever they are given, verily to him hath been given the good of the world and futurity; one of them, a grateful heart, and a tongue repeating the name of God; and a patient body in calamity; and a woman who does not disobey her husband, in her person or his property."

CHAPTER XII.

Section I.

On Khula or Repudiation of a wife, when desired by herself; and on a man's divorcing his wife.

798. (189.) *Ibn-Abbas* said, "The wife of Sabit-Bin-Kais came to the Prophet, and said, 'O Messenger of God! I am not angry with Sabit from his temper or religion; but I am afraid that something may happen to me contrary to Islam; on which account I wish to be separated from him.' The Prophet said, 'Will you give back to Sabit the garden which he gave you as your settlement?' She said, 'Yes.' Then the Prophet said to Sabit, 'Take your garden, and divorce her at once.' "

799. (190.) *Abdullah-Bin-Omer* said, "I divorced my wife when she was menstruous, which Omer mentioned to the Prophet, who was angry at it, and said, 'Ibn-Omer must take her back, and take care of her until she be pure, then let her menses come on again, and be pure from it;

SECTION III.

791. (182.) *Kais-Bin-Sad* said, "I came to Hirah, and saw the inhabitants worshipping their chief; and I said, 'Verily, the Prophet of God is worthy of being worshipped.' Then I came to the Prophet and said, 'I saw the people of Hirah worshipping the chief of their tribe, and you are most worthy of being worshipped.' Then His Highness said to me, 'Tell me that if you should pass by my grave, would you worship it?' I said, 'No,' and His Highness said, 'Worship not me; if I were to order men to worship each other, verily, I would order wives to worship their husbands; because God has ordained duty from woman to man.'"

792. (183.) *Omer, A. G. S.* "A man will not be interrogated in the world of futurity about the thing with which he has beaten his own wife, when it is in duty to the law."

793. (184.) *Abu Said Khudhri* said, "A woman came to the Prophet when I was by him, and said, my husband, whose name is Safwan, beats me when I am saying my prayers; and makes me break my fast when I am keeping it; and he does not say morning prayers until the sun has risen." Abu Said says, that Safwan was near the Prophet, when his wife made this complaint, and His Highness asked him about what his wife had said. Safwan said, 'O Messenger of God! her saying that I beat her when she is saying her prayers is because she repeats two chapters in her prayers, and I forbade her.' The Prophet said, 'One chapter is sufficient.' And her saying that I make her break her fast when she is keeping it, is for this, that she is always keeping fast, and I am a young man and cannot refrain from connection.' Then the Prophet said, 'No wife must keep fast without the permission of her husband.' 'And the woman's saying that I do not say my prayers till after sunrise, is for this reason, that it is customary with our tribe to remain awake at night, and water our fields; then it is by necessity that I sleep till after sunrise. His Highness said, 'O Safwan! perform your prayers when you awake.'

794. (185.) *Aayeshah* said, "Verily, the Prophet was in the middle of a crowd of the refugees and assistants, and a camel came and prostrated itself before him; and his friends said, 'O Messenger of God! beasts and trees worship you; then it is proper for us to worship you?' His Highness said, 'worship God, and honor your brother: that is, me.

785. (176.) *Lakit-Bin-Sabirah* said, "I said, 'O, Messenger of God! I have got a foolish prating wife.' He said, 'divorce her.' I said, 'How shall I divorce her? for I have children by her, and am pleased with her company.' His Highness said, 'Give her advice; and if she has goodness in her, she will soon take it, and leave off idle talking; and do not beat your noble wife like your slave girl.''

786. (177.) *Ias-Bin-Abdullah, A. G. S.* "Beat not your wives." Then Omer came to the Prophet and said, "Wives have got the upper-hand of their husbands from hearing this." Then His Highness permitted beating of wives. Then an immense assemblage of women collected round the Prophet's family, and complained of their husbands beating them. And His Highness said, "Verily a great number of women are assembled near my family, complaining of their husbands, and those men who beat their wives do not behave well. He is not of my way who teaches a woman to stray; and who entices a slave from his master.' "

787. (178.) It is reported from Abuhurairah that he said that the Prophet of God on whom be peace, said, "He is not from amongst us who manœuvres so as to prejudice the wife in the eyes of her husband (by telling stories to him concerning her) or the slave in the eyes of his master." This is reported by Aboo Daood.

788. (179.) *Aayeshah, A. G. S.* "He is of the most perfect Muslemans, whose disposition is most liked by his own family."

789. (180.) *Abuhurairah, A. G. S.* "That is the most perfect Musleman whose disposition is best; and the best of you is he who behaves best to his wives."

790. (181.) *Aayeshah* said, "His Highness arrived from the expedition of Tabuc, and there was a curtain in my house let down, and wind blew and opened the side where my puppets were; and the Prophet said, making a sign to the puppets, 'What are these, O Aayeshah?' I said, 'They are my daughters.' And His Highness saw amongst the puppets the image of a horse with two wings and said, 'What thing is this, which I see amongst the puppets?' I said, 'It is a horse.' He said, 'What thing is that upon him?' I said 'Two wings.' The Prophet said with astonishment, 'This is a wonderful horse that has two wings!' I said, 'Have you not heard that Sulaiman had horses with wings, which flew?' Then His Highness laughed, to such a degree as to shew his grinders."

776. (167.) *Aayeshah* said, "I was reflecting on those women who had given themselves to the Prophet, and said, 'What! does a woman give herself away?' Then, when this revelation descended, 'Thou mayest postpone the turn of such of thy wives as thou shalt please, in being called to thy bed; and thou mayest take unto thee her whom thou shalt please, and her whom thou shalt desire of those whom thou shalt before have rejected; and it shall be no crime in thee.' I said I see nothing in which your lord doth not hasten to please you; whatever you wish he doth."

SECTION II.

777. (168.) *Aayeshah* said, "I was with His Highness on a journey, and we ran together, to try which could beat; and I beat him; but when I grew fat, we ran together again, and His Highness beat me, and said, 'My beating you now is in return for your beating me.'"

√778. (169.) *Aayeshah, A. G. S.* "The best of you, before God and his creation, are those who are best in their own families, and I am the best to my family; when your friend dies, mention not his vices."

√779. (170.) *Anas, A. G. S.* "When a woman performs the five times of prayer, and fasts the month of Ramdan, and guards her private parts, and obeys her husband, then tell her to enter Paradise by whichever door she likes."

√780. (171.) *Abuhurairah, A. G. S.* "If I were to order men to worship each other, Verily I would order a wife to worship her husband."

781. (172.) *Omm-Salmah, A. G. S.* "Every woman who dies, and her husband is pleased with her, shall enter into Paradise."

√782. (173.) *Talak, A. G. S.* "When a man calls his wife for his own wants, she must come, although she be at an oven."

783. (174.) *Muadh, A. G. S.* "No one woman vexes her husband in the world, but the husband's wife in Paradise says, 'Vex not thy husband, may God destroy thee; because he is nothing more than a traveller with thee; he will soon come to me in Paradise.'"

√784. (175.) *Hacim-Bin-Maawiah* relates from his father, thus, "I said, 'O Messenger of God! what is my duty to my wives?' He said, 'That you give them to eat when you eat yourself, and clothe them when you clothe yourself, and do not slap them on the face, nor abuse them, nor separate yourself from them in displeasure, except in your own house.'"

fall from his horse; then he remained in a room, on the top of his house, twenty-nine nights; after that, he came down, and the people said: 'O Messenger of God! you swore for a month, which is thirty days; and why did you come down after twenty-nine.' His Highness said, "Verily this month is of twenty-nine days.'"

775. (166.) *Jabir* said, "Abu Bacr came to the door of the Prophet's house, and asked permission to go in; and he found other people sitting at the door, waiting for leave to go in, but not one of them was allowed: but Abu Bacr was, and he came in. After which, Omer came to the door and begged leave to go in, which was granted; and he found His Highness sitting with his wives around him silent, and sad, and Omer said, 'Verily, I will say something to make the Prophet laugh;' and he said, 'O Messenger of God! if my wife asks me for bread, and I give her a blow on the neck, to hinder her from doing so again,' then the Prophet laughed, and said, 'These women, who are sitting around me, ask me for bread.' Then Abu Bacr stood up near Aayeshah, and gave her a blow upon the neck; and Omer stood up near Hafsah, and struck her upon the neck; and they said, 'Do you ask the Prophet for what he has not got.' Then Aayeshah and Hafsah said, 'We swear by God, we never ask him for anything which he has not got.' After that His Highness secluded himself from his wives one month. After which this revelation came down. 'O Prophet! say unto thy wives, if ye seek this present life, and the pomp thereof, come, I will make a handsome provision for you, and I will dismiss you with an honorable dismission; but if ye seek God and his apostle, and the life to come, verily God hath prepared for such of you as work righteousness, a great reward.'" Jabir says, "His Highness told this to Aayeshah first; and said, 'O, Aayeshah, I wish to say a word to you, and shall be glad that you do not hurry in answering it; until you consult with your father and mother;' she said, 'what is it, O Messenger of God!' Then His Highness repeated to Aayeshah, the afore-mentioned revelation. She said, 'In my choice of you, must I consult my father and mother? No; but I make choice of God, his Messenger, and the last dwelling.' And Aayeshah said, 'I ask of you, not to inform any of your wives of what I have said to you.' The Prophet said, 'I shall inform every one that asks me what you have said; verily, God has not sent me to chagrin any one; but has sent me an instructor of the orders of religion to man, and a worker of good to him.'"

whip your wife, like whipping a slave, and after that have connexion with her, in the latter part of the same day." And in one tradition it is thus, "Do you whip your own wife as you would your slave? You must not do so, for peradventure you might sleep with her in the latter part of the day."

769. (160.) *Aayeshah* said, "I was playing with puppets near the Prophet, and other girls along with me; and when the Prophet came into the house, the girls hid themselves; and he would send them to me, and they would play with me."

770. (161.) *Aayeshah* said, "I swear by God, I saw His Highness standing at the door of my room, when Ethiopians were playing by throwing darts at a pillar in the Masjid; and he covered me with his own garment, that I might look at their play from behind his shoulder and ear; and His Highness remained standing until they went away. Then imagine what ambition young girls have to see play: I stood all that time, and His Highness remained standing to please me."

771. (162.) *Aayeshah* said, "The Prophet said to me, 'Verily I know when you are pleased and when displeased with me.' I said, 'From what do you know it?' He said, 'When you are pleased, you say, I swear by the Lord of Muhammad, and when you are displeased, you say, I swear by the Lord of Ibrahim.' I said, 'Yes, it is so, O Prophet of God! in displeasure I leave out your name.'"

✓ 772. (163.) *Abuhurairah, A. G. S.* "When a man calls his wife to his bed, and she does not come, and the man spends the night in anger; the angels curse the woman until the morning." (And in one tradition it is said, that His Highness said, 'I swear by God, in whose hands is my life, there is no man who calls his wife to his bed, and she refuses, but the angels that are upon the regions are displeased with her, until the husband becomes pleased with her.')

773. (164) It is reported from Asmaa (a lady traditionist) that a woman said, "Oh! prophet, verily have I a co-wife; is it sinful in me that I should misrepresent (and create a false impression in my co-wife) regarding the husband giving to me in excess of what he does?" The Prophet said, "One who misrepresents (and makes a show of) what he has not been given is like a person who wears a double garment of falsehood." This tradition is agreed upon by all (and is attributed to the prophet without any difference).

774. (165.) *Anas* said, "His Highness swore that he would not go near his wives for one month; and he had sprained his noble foot by a

which Thou hast put in my power, then impute not blame to me for that which is not at my disposal.' "

762. (153.) *Abuhurairah, A. G. S.* "When a man has two wives, and does not treat them equally, he will come, on the day of resurrection, with half his body fallen off."

763. (154.) *Attaa* said, "I was present with Ibn-Abbas, at Maimunah's bier, and he said, 'This is the wife of the Prophet of God; therefore, when you take her up, do not shake her, but take her up, and carry her away gently, because verily His Highness had nine wives, and he used to take eight of them by turns, but not the ninth.' Attaa says, 'The ninth wife, whom the Prophet did not take in her turn, I have been told was Safiah, and she was the last of them that died;' and Razin says, 'That the wife with whom the Prophet did not connect himself, was Saudah; because when His Highness intended to divorce her,' she said, 'Keep me with your wives and do not divorce me, peradventure I may be of the number of your wives in Paradise; and give up my turn to Aayeshah.' "

CHAPTER XI.

Section I.

On intercourse with women, and the respective rights of each.

764. (155.) *Abuhurairah, A. G. S.* "Admonish your wives with kindness; because women were created from a crooked bone of the side; therefore if you wish to straighten it, you will break it: and if you let it alone, it will always be crooked."

765. (156.) It is reported from Abuhurairah that he said that the Prophet, on whom be peace, said, "Verily a woman was created from the rib, and she will not walk straight in the right path. Therefore if you get benefit from her it will be whilst she is still crooked, and if you wish to make her straight you will break her, and breaking her is divorcing." This tradition is reported by Mooslim.

766. (157.) *Abuhurairah, A. G. S.* "A Musleman must not hate his wife; and if he be displeased with one bad quality in her, then let him be pleased with another which is good."

767. (158.) *Abuhurairah, A. G. S.* "If the children of Israel had not been, there would have been no bad smell in meat; and if Eve had not been, no woman would have disobeyed, and been untrue to her husband."

768. (159.) *Abdullah-Bin-Zamah A. G. S.* "No one of you must

CHAPTER X.

Section I.

Concerning equal partition of cohabitation with women.

755. (146.) *Ibn-Abbas* said, "Although the wives of His Highness were a great many more than nine; still at his death, there were only nine present; and he made eight turns of them, and the ninth wife had no turn, because she had given hers up to Aayeshah; for her were two nights, and for each of his other wives one alternately."

756. (147.) *Aayeshah* said, "Verily when Saudah became an old woman, she said, 'O Messenger of God! my turn I give up to Aayeshah;' therefore the Prophet used to spend two days with me."

757. (148.) *Aayeshah* said, "Verily the Prophet said, in the illness in which he died, 'Where shall I be to-morrow? Where shall I be to-morrow?' Then his wives allowed him to be at the house of whichever he pleased." *Aayeshah* says, "His Highness was in my house until he expired."

758. (149.) *Aayeshah.* "When His Highness intended to travel, he would throw up a piece of wood, on which was the name of each, and determine by it which of his wives to take with him."

759. (150.) *Abu-Kilabah* relates from Anas, who said, "When a man marries a maiden after a widow, he shall stay with her seven nights after marriage; after which, alternately: and when a man marries a widow, he shall spend three nights with her; after that by turns."

760. (151.) *Abu-Bacr-Bin-Abd-ul-Rahman* said, "When the Prophet married Omm-Salmah, and spent the night with her, he said, 'Do not suppose that my spending only three nights with you is from a want of desire; but the order of the law is so; but, if you wish it, I will spend seven nights with you, and the like with my other wives; or, if you choose, I shall stay three nights with you, and one night with each of my other wives:' she said, 'Stay three nights with me.'"

Section II.

761. (152.) *Aayeshah.* "Verily the Prophet used to divide equally between his wives; and would say, 'O Lord! I divide impartially that

home. Then Fatimah said, 'I went after the Prophet, and said, O Messenger of God! what has made you go away?' He said, 'Verily it is not right for any Prophet to go into a house which is sculptured or ornamented.'"

748. (139.) *Abdullah-Bin-Omer, A. G. S.* "Any one that shall be invited to a dinner, and does not accept it, verily disobeys God and His Messenger; and any one who comes uninvited, you may say is a thief and returns a plunderer."

749. (140.) There is a tradition, by a man of the companions of His Highness, who said, the Messenger of God said, "When two people invite a person, he must accept the invitation which is nearest to his own house; but if one hath invited before the other, then the invitation of the first must be accepted."

750. (141.) *Ibn-Masuud, A. G. S.* "The giving of a feast on the nuptial day is enjoined by divine authority, and on the second day, *Sunnat; and on the third day, it is to gain the praises of men: and he* who celebrates himself for generosity, God will make him noted for falsehood on the day of resurrection."

751. (142.) *Acrimah* relates from Ibn-Abbas, who said, "The Prophet forbade eating of the victuals dressed by two persons in opposition to each other."

Section III.

752. (143.) *Abuhurairah, A. G. S.* "The meat of two persons prepared for ostentation, must not be partaken of."

753. (144.) *Imran-Bin-Husain* said, "The Prophet forbids the acceptation of the invitations of the wicked."

754. (145.) *Abuhurairah, A. G. S.* "When any one of you comes to the house of his brother Musleman, he must eat of his victuals, and not ask him, whence is it; and drink of his drink, and not ask whence is it; because it is clear that a Musleman would neither give to eat nor drink anything unlawful."

739. (130.) *Anas* said, "Verily the Prophet emancipated Safiah and married her, and made her freedom her settlement, and gave a feast of sweetmeats."

740. (131.) *Anas* said, "His Highness halted three nights between *Medinah* and *Khaiber*; and Safiah was sent to him; and I called the Muslemans to His Highness' feast, in which there were neither bread nor meat; but the Prophet ordered the tables of leather to be spread: which was done, and dates were thrown upon them, and butter put upon them."

741. (132.) *Safiah-Bint-Shaibah* said, "His Highness gave a feast, on the marriage of some of his women, with two Mudds of barley."

742. (133.) *Abdullah-Bin-Omer, A. G. S.* "When any one of you shall be called to eat of a marriage feast, then let him accept it." (And in one tradition, it is thus, "You must accept the invitation, whether it be a nuptial entertainment, or otherwise").

743. (134.) *Jabir, A. G. S.* "When any one of you shall be invited to a dinner, he must accept the invitation, but eat or not as he likes."

744. (135.) *Abuhurairah, A. G. S.* "The worst of feasts are marriage feasts to which the rich are invited and the poor left out; and he who abandons the acceptation of an invitation, then verily disobeys God and his Messenger."

745. (136.) *Abu-Masuud-Ansari* said, "There was a man of the assistants, whose name was Abu-Shuaib; and he had a slave who sold meat, and Abu-Shuaib said to him, 'Make a dinner ready for me, sufficient for five people; perhaps I may invite the Prophet, who shall be the fifth.' Then the slave made a dinner. Then Abu-Shuaib came to the Prophet and invited him; and a man followed the Prophet, and he said to Abu-Shuaib, 'Verily a man is following me: permit him, if you like; if not, let it alone.' Abu-Shuaib said 'I shall not leave him out, but allow him.'"

SECTION II.

746. (137.) *Anas* said, "Verily the Prophet made a feast of dates and meal on his marriage with Safiah."

747. (138.) *Safinah* said, "Ali-Ibn-Abu-Talib invited a man, and made a dinner for him; and Fatimah said, 'If we invite the Prophet, and eat with him, it will be better.' Then they invited His Highness; and he came and put his hands upon the door, then he saw a painted cloth, which was put to cover the wall of the house, and he returned

to her, 'Are you pleased to give yourself and your property for these two shoes!' she said 'Yes,' then His Highness approved of the marriage."

733. (124.) *Alkamah* relates from Ibn-Masuud, who said, 'I was asked about the orders for a man who married a woman, and did not fix any settlement for her, and had no connexion with her till he died. I said, the settlement of this woman is the same as those of the women of her own tribe; neither more nor less; and for her is a legacy.' Then Makil got up and said, 'The Prophet of God ordered as you have done, O Ibn-Masuud!'"

SECTION 3.

734. (125.) *Omm-Habibah* said, "I was the wife of Abdullah-Bin-Jahash, and he in *Ethiopia*; and the King of *Ethiopia* married me to the Prophet, and made my settlement four hundred *Dirhems;* and he sent me to the Prophet, accompanied by Surahbil."

735. (126.) *Anas* said, "Abu-Talhah-Ansari married Omm-Salim, and the settlement between them was *Islam;* Omm-Salim embraced *Islam* before Abu-Talhah, and he demanded her in marriage; but she said 'If you become a Musleman I will marry you.' Then Ibu-Talhah embraced *Islam,* which was the settlement between them."

CHAPTER IX.

SECTION I.

In explanation of victuals prepared on the nuptial day.

736. (127.) *Anas* said, "Verily His Highness saw upon Abdul Rahman Bin-Awf yellow marks, and said, 'What is this?' He said, 'Verily I have married a woman on a settlement of five *Dirhems* weight of gold.' The Prophet said, 'God prosper thee, and give a feast, although it be little.'"

737. (128.) *Anas* said, "His Highness did not give a feast, on the marriage of any one of his wives, equal to that with Zainab, and that was with one goat."

738. (129.) *Anas* said, "When Zainab-Bint-Jahash was sent to the Prophet's house, he filled the people with bread and meat."

CHAPTER VIII.

Section 1.

In explanation of Marriage Settlements.

728. (119.) *Sahal-Bin-Sad* said, "Verily a woman came to the Prophet, and said, 'I have given myself to you.' The Prophet gave no answer; and the woman remained standing a long time; then a man stood up and said, 'O Messenger of God, if you have no occasion for her, give her in marriage to another.' His Highness said, 'Have you anything to settle upon her?' He said, 'No, except my trousers.' His Highness said, 'Procure a thing, although it be but an iron ring.' But the man could find nothing. The Prophet said, 'Have you any part of the *Koran*.' He said, 'Yes, I have such a Chapter.' The Prophet said, 'Then verily I have given the woman to you in marriage, by the part you have of the *Koran;* that is, I have made it her portion that you teach her the *Koran*.' (And in one tradition it is thus, that His Highness said to the man 'get up and go away I have made that woman your wife; then teach her the Koran')."

729. (120.) *Abu-Salmah* said, "I asked Aayeshah 'what did His Highness settle upon his wives?' she said, 'Five hundred *Dirhems* on each.'"

Section 2.

730. (121.) *Omer Ibn-al-Khattab, A. G. S.* "Beware! make not large settlements upon women; because, if great settlements were a cause of greatness in the world, and motives of righteousness near God, surely it would be most proper for the Prophet of God to make them." Omar Ibn-al-Khattab, says, "I do not know that His Highness married any of his wives, or gave any of his own daughters in marriage, with settle-
ients of more than five hundred *Dirhems,* nay, the portion of Fatimah was four hundred *Dirhems.*"

731. (122.) *Jabir, A. G. S.* "That person who gives two handfuls mat ites or meal, in a settlement on his wife, verily has made her lawful and ..."
and he i.
cloth, which 23.) *Aamir-Bin-Rabia* said, "A woman of the tribe of *Beni*
15 l on a settlement of a pair of shoes; and the Prophet said

SECTION 3.

723. (114.) *Omer Ibn-al-Khattab* said, "The Prophet forbade emitting on the ground, in connexion with a free woman, unless by her permission."

CHAPTER VII.

SECTION 1.

In completing what hath preceded.

724. (115.) *Urwah* relates, from Aayeshah, that "Verily the Prophet said to me, 'buy Barirah, and then set her free.' I did so, and her husband was a slave; and His Highness gave her an option to remain as his wife or not, as she pleased; and she chose to be separated from him. But if Barirah's husband had been a free man, the Prophet would not have given her this option."

725. (116.) *Ibn-Abbas* said, "The husband of Barirah was a black slave, his name Mughith. I think I still see him following her about in the streets of *Medinah*, crying, and his tears running over his beard. Then the Prophet said to me, 'O Abbas! do not you wonder at the love of Mughith for Barirah and the hatred of Barirah to Mughith?' Then the Prophet said to Barirah, 'If you make Mughith your husband, it will be better.' She said, 'O Messenger of God, do you order it?' He said, 'No. I recommend it.' Barirah said 'I have no need of Mughith.'"

SECTION 2.

726. (117.) *Aayeshah* said, "I intended to free two slaves, that were married to each other; and asked the Prophet which I should free first, the man or the woman, and His Highness ordered me to begin by freeing the man first."

727. (118.) *Aayeshah* said, "Barirah was emancipated when married to Mughith; and the Prophet of God gave her an option, and said to her, if your husband has connexion with you, after being freed, you have then no choice."

pregnant, and her milk dry up.' Then the Messenger of God said, 'If this were detrimental, it would be so to all *Persia* and *Greece*.'

715. (106.) It is reported from Joozama, daughter of Wahab that she said "I appeared before the Prophet, on whom be peace, whilst he was sitting with people, and the Prophet, on whom be peace, said, 'Verily did I intend to prevent that women should suckle during pregnancy; but I observed that the people of Persia and Turkey do suckle their infants during pregnancy and no evil consequences resulted by the practice to those children.' Then people asked the Prophet, on whom be peace, regarding Azl (emission outside), and the Prophet said "This is in effect a concealed way of burying infants alive which is referred to in the Text of the Quran 'When the infants who were buried alive will be questioned.'" This tradition is reported by Mooslim.

716. (107.) *Abu-Said-Khudhri, A. G. S.* "The most wicked man, before God, on the day of Resurrection, is a man who has connexion with his wife, after which he makes public her secrets."

SECTION 2.

717. (108.) *Ibn Abbas* said, "This revelation was sent to His Highness, 'Your women are your tillage: go in therefore unto your tillage in what manner soever ye will; that is, from before or behind, contrary to the Jews; but abstain from preposterous venery, or connexion when they are in a menstrual state.'"

718. (109.) *Khuzaimah-Bin-Sabit, A. G. S.* "Verily God is not ashamed of the truth. Ye must not use preposterous venery with women."

719. (110.) *Abuhurairah, A. G. S.* "He is cursed who useth preposterous connexion with his wife."

720. (111.) *Abuhurairah, A. G. S.* "He who has preposterous connextion with his wife, God will not look kindly at, on the day of Resurrection."

721. (112.) *Ibn Abbas, A. G. S.* "God doth not look favourably on a man who useth preposterous venery with man or woman."

722. (113.) It is reported from Asma, a daughter of Yezid, that she said "I heard the Prophet, on whom be peace, say 'Do not kill your children in a concealed way (referring to the practice of Gheela or suckling infants whilst pregnant, which is, in effect, an indirect way of killing them); because Gheela or suckling in a pregnant condition, prevails amongst the Persians and (its effects remain lasting in their youth so that it enervates them) causes them to fall from horses (and deprives them of strength)?'" This tradition is reported by Aboo Daood.

CHAPTER VI.

SECTION 1.

In explanation of having connexion with women.

709. (100.) *Jabir.* "The Jews would say, 'If a man has connexion with his wife from behind, the child will squint;' then this revelation came down, 'Your wives are your tillage: go in therefore unto your tillage in what manner soever ye will.'"

710. (101.) *Jabir.* "We used to drop our seed upon the ground, to prevent its going into the womb, at which time instructions from above were descending, but none forbidding it.' (And in one tradition it is thus, that 'the Prophet heard of it, and did not forbid it.'")

711. (102.) *Jaber* said, "Verily a man came to the Prophet and said, 'I have a slave girl with whom I have connexion, and do not wish her to become pregnant.' His Highness said, 'Avoid emitting into her womb, if you do not wish her to conceive; but there is nothing to be gained by it, because she will soon have a child.' Then the man delayed some time, after which he came to the Prophet and said, 'verily the slave girl is pregnant.' His Highness said, 'Verily I told thee, that she would soon bring forth a child.'"

712. (103.) *Abu-Said-Khudhri* said, "We went out with His Highness, *to the war with Beni-Mustalak, and we got Arabian slave girls, and had* a desire for them, as we were sorely distressed for want of our wives, and we approved of emitting upon the ground, in preference to having children by slaves, and we said, 'shall we do so, without asking the Prophet first?' Then we asked His Highness, who said, 'there will be no fault upon you if you do it; there is no man that is to be born, to the day of Resurrection, but will be so.'"

713. (104.) *Abu-Said-Khudhri*, said, "The Prophet was asked about emitting upon the ground, whether it was lawful or not; he said, 'A child is not produced by every emission; but when God wishes to create anything, nothing can prevent it.'"

714. (105.) *Sad-ibn-Abu-Wakkas said*, "*A man came to His Highness*, and said, 'Verily I emit on the ground when having connexion with my own wife.' The Prophet said, 'Why do you do so?' He said 'I am afraid it may be hurtful to the child she is suckling: lest she should become

705. (96.) *Zahhac-Bin-Firoz.* "My father said, 'O Messenger of God! I am become a Musleman, and have two wives that are sisters.' His Highness said, 'Choose whichever of the two you like.'"

706. (97.) *Ibn Abbas* said, "A woman embraced Islam, and married a man; and her first husband came to the Prophet, and said, 'O Messenger of God! verily I have embraced Islam, and you know it.' Then the Prophet drew away the woman from her last husband, and returned her to her first. (And it is related in the Shereh Sunnat, that the Prophet determined the right of the first husbands to them when they also embraced Islam.) Among those women was a daughter of Walid-Bin-Mughairah: she had married Safwan-Bin-Umuyyah; she embraced Islam, and her husband avoided it: and the Prophet sent the son of Safwan's uncle to him, with his own clothes, as a security to him. Then, when Safwan came, His Highness ordered him to travel four months; but at the expiration of one month, Safwan embraced *Islam;* and then the woman was fixed for him. And Omm Hacim, daughter of Harith, wife of Acrimah, embraced *Islam* on the day of the conquest of *Mecca*, and her husband Acrimah ran away from it, till he went to *Yemen.* Then Omm Hacim marched in search of her husband, by His Highness' orders, till she met with him in *Yemen*, and called him to embrace *Islam*, to which he consented; then the marriage of Omm Hacim and Acrimah stood good."

707. (98.) It is reported from Ibn-i-Abbas that he said that by reason of nusub or descent, seven women are made Huram or prohibited for marriage and that by reason of Sihur or marriage seven women are made Huram or prohibited for marriage: he then read (in proof of what he laid down), the text of the Quran commencing with, "It is made unlawful to you, your mother, etc.," up to the end of the text. This tradition is to be found in the Bookhary.

SECTION 3.

708. (99.) *Amer-Bin-Shuaib* relates, from his forefathers, that verily the Prophet said, "Every man who marries a woman, and has had connexion with her, then it is not right for that man to marry the daughter of that woman by another husband; but if he has not had connexion with the woman, then tell him to marry her if he likes; after separation from the woman; because it is not right for a man to connect himself with both mother and daughter: and every man who marries a woman, then it is not right for him to marry her mother; whether he has had connexion with that woman or not."

the superior be married over her." This tradition is reported by Tirmigy and Aboo Daood and Darmy and Nisai : the last stops with the words "whose sister's daughter is already the wife of the husband."

699. (90.) *Baraa-Bin-Aazib* said, "My maternal uncle passed by me, having a standard, which His Highness had sent with him, as a sign that he was sent on business; and I said, 'Where are you going?' He said, 'His Highness has sent me to a man who has married one of his own father's wives, to bring his head.' (And in one tradition, it is that 'His Highness ordered me to strike off his head and take his property).'"

700. (91.) It is reported from Oommi Salma (one of the wives of the Prophet) that she said that the Prophet, on whom be peace, said, no sort of fosterage establishes prohibition (of marriage) except that sort of fosterage of the breast by which the milk forces entrance into the intestines (the intestines of the child during the period of fosterage which is two and a half years according to Aboo Huneefa, and two years according to Shafei, being supposed to be closed up before milk is received and then again after the milk is received) when the fosterage takes place before the time of weaning (the period of weaning being two and a half years after birth according to Aboo Huneefa and two years according to Shafei). (Note—The tradition says "fosterage of the breast" and not "by the breast"; because it is not a condition that the child should suck from the breast: the prohibition of fosterage is established even if the milk is poured down the throat of the child, as long as this is done within the period of fosterage.)

701. (92.) *Hajjaj-Ibn-Hajam-al Aslami* said, "My father said, 'O Messenger of God! how shall I discharge my duty to my nurse.' He said, 'Either by giving her a slave boy or slave girl, to wait upon her.'"

702. (93.) *Abu Tufail-Ghanawi* said, "I was sitting with His Majesty; and, all on a sudden, a woman presented herself; and the Prophet spread his cloth for her to sit down upon. Then, when she went away, it was observed, 'that woman suckled the Prophet.'"

703. (94.) *Ibn Omer* said, "Verily Ghailan-Bin-Salmah became a Musleman, and he had married ten women, in the days of his ignorance; and they all became of the faithful along with him. Then His Highness said 'keep four of them, and send the remainder away.'"

704. (95.) *Nawfal-Bin-Muawiah* said, "I became a Musleman when I had five wives; and I asked the Prophet about this matter. He said, 'send one away and keep four.' Then I wished to send the woman away who was sixty years of age, and had not bred; and I turned her off."

695. (86.) *Aayeshah* said, "Verily the Prophet came to me when a man was sitting with me; and he seemed to think it wrong: and I said, 'This is my brother, by having been suckled by the same woman.' Then the Prophet said, in the presence of all his women, 'The rules of sucking the same woman are in infancy, not in those of riper years.'"

696. (87.) *Ukbah-Bin-Haris* said, "I married the daughter of Abu-Ihab; and a woman came and said to me, 'I suckled you, and that woman you have married.' I said, I do not know this; you never told it me, nor did I hear so.' Then I sent a person on to the family of Abu Ihab, to ask them if this woman had suckled their daughter; and they said they did not know that she had. Then I rode to *Medinah*, to His Highness, and asked him the orders. He said, 'How can you marry this woman, since it has been said that you were suckled by the same woman, notwithstanding it is not established?' Then I separated myself from her, and married her to another husband."

697. (88.) *Abu Said Khudhri* said, "Verily the messenger of God sent an army to *Awtas* on the day of the battle of Honain, and they met an enemy, and fought them, and conquered them, and made their men and women captives for slaves; and some of His Highness' companions abstained from connexion with these women, on account of their husbands being present. Then God sent this revelation, 'Ye are also forbidden to take to wife free women who are married, except those women whom your right hands shall possess as slaves; therefore those women are lawful for their conquerors, although their husbands be present, after having passed their stated period.'"

Section 2.

698. (89.) It is reported from Abuhurairah that "Verily the Apostle of God, on whom be peace, prohibited marriage with a woman whose aunt on the father's side is already the wife of the husband; and that he also prohibited marriage with a woman whose niece, that is brother's daughter, is already the wife of the husband; and that he also prohibited marriage with a woman whose aunt on the mother's side is already the wife of the husband; and that he also prohibited marriage with a woman whose sister's daughter is already the wife of the husband: that is to say, whilst the senior or higher in degree (or the aunt) is already the wife, the lower in degree (or the niece) cannot be married over her; neither, whilst the inferior in degree of relationship is already the married wife, could

CHAPTER V.

SECTION 1.

In explanation of women, with whom it has been made unlawful to marry.

689. (80.) *Abuhurairah, A. G. S.* "A man shall not marry a woman and her paternal aunt; nor shall a man marry a woman and her maternal aunt."

690. (81.) It is reported from Aayeshah (wife of the Prophet) that she said that the apostle of God said, that the woman whom it is unlawful to marry, on account of birth, cannot likewise be married on account of fosterage or Rizaut. This tradition is to be found in the work called the Saheeh Bookharee.

691. (82.) *Aayeshah* said, "The brother of the woman's husband who had nursed me, came and asked permission to come to me; but I refused him, till asking the Prophet; then the Prophet came, and I asked him; and he said, 'Verily he is your uncle, then allow him to come in.' I said, 'O messenger of God! the woman nursed me, not the man.' The Prophet said, 'Verily he is your uncle, then tell him to come in, because the man whose wife hath suckled you, is your foster father and his brother your uncle;' and this his coming happened after the orders for shutting up women."

692. (83.) *Amir-al-Momminin Ali* said, "O messenger of God! have you a desire for the daughter of your father's brother, Hamzah? for verily she is the handsomest of women amongst the *Koraish*. His Highness said, 'Do not you know that Hamzah is my brother, on account of our having been suckled by the same nurse? and verily God has made unlawful for a child, the woman who suckled him; also her daughter, her sister, and her mother, in like manner as he hath forbidden it in near relationship.'"

693. (84.) *Omm-ul-Fazl, wife of Abbas, A. G. S.* "It is not unlawful for a boy to marry his nurse, having been suckled by her once or even twice; nor to marry any of the nurse's relations."

694. (85.) It is reported from Aayeshah that she said that at first the Quran ordained unlawfulness by fosterage to arise from ten sucks; then the provision regarding ten sucks was abrogated and rescinded for five sucks; and this latter provision remained in force until the death of the Prophet.

came and said, 'Have you sent the young woman to her husband?' She said 'Yes.' The prophet said, 'Have you sent any singers with her?' She said, 'No.' On which the Prophet said, "Verily the assistants are a tribe fond of singing: therefore, had you sent any one with her to have sung *Atainacum, Atainacum**, then he would have prayed for your life and mine.'"

685. (76.) *Samurah-Bin-Jundub* said, "Verily the messenger of God said, 'Every woman who is given in marriage by two guardians, is for the man to whom the first guardian married her; and if any one sell a thing to two men, the thing is for the first purchaser.'"

SECTION 3.

686. (77.) *Ibn Masuud* said, "We fought against the infidels with the Prophet, when our wives were not along with us; and we said, 'May we castrate ourselves.' The Prophet forbade us; and after that permitted us to marry for a limited time: and one of us married a woman for his garment for a fixed period: after that Ibn Masuud repeated this revelation, "O ye, who have believed! make not unlawful those pure things which God has made lawful for you.'"

687. (78.) *Ibn Abbas* said, "*Mutah* was only in the beginning of *Islam*, at which time there was a man who arrived in a town, in which he had no acquaintance; and he married a woman for the time which he knew it would be necessary for him to remain there, that she might take care of his things, and dress his victuals nicely; till at length, this revelation came down, 'Except their wives, or the captives which their right hands possess.' Ibn Abbas said, 'Every connexion, besides these, is unlawful.'"

688. (79.) *Aamir-Bin-Sad* said, "I went to Kardhah-Bin-Cab, and Abu-Masuud-Ansari, in an assembly, in which was a bridal feast; and some women were singing; and I said, 'O ye two companions of the Prophet of God! and O ye men of *Bedr!* shall this act (that is, singing) be done near you?' They said to me, 'Sit down, if you please, and hear with us, but if you please, go away, because the Prophet permitted us to hear nuptial songs.'"

* *We are come to you, We are come to you*; the words of a song sung in marriage processions.

SECTION 2.

678. (69.) *Abdullah-Bin-Masuud* said, "The Prophet taught me this supplication, to be made in prayer, 'Salutations to God! and supplications and praises; peace to thee, O Prophet! and the mercy of God, and his blessing; peace be to us, and to the righteous servants of God. I bear witness that there is no God but God; and I bear witness that verily Muhammed is his servant and his apostle.' And he taught me this form of confession, to be repeated at my marriage, and other necessary occasions. 'Praise be to God! we implore his aid, and beg forgiveness of him; and we fly to God for refuge from the evil of our desires; whomsoever God guideth, no one can lead astray; and whomsoever he causeth to err, no one can direct into the right path. I bear witness that there is no God but God, who is one; he hath no partner: and I bear witness that Muhammed is his servant and his apostle;' and to repeat these three revelations; the first, 'O believers! fear God with his true fear; and die not unless ye also be true believers.' The second is this: 'O believers! fear God, by whom ye beseech one another; and respect the wombs (that have borne you); verily God is watching over you.' The third is this: 'O true believers! fear God, and speak words well directed; that God may correct your works for you, and may forgive you your sins; and whoever shall obey God and his apostle, shall enjoy great felicity.'"

679. (70.) *Abuhurairah, A. G. S.* "Every *khutbah* in which is not the praise of God, is like a cut-off hand."

680. (71.) *Abuhurairah, A. G. S.* "Every noble work, not begun with the praise of God, is incomplete." And in some traditions it is, that every noble work, not begun with these words, "In the name of God the most merciful," is imperfect.

681. (72.) *Aayeshah, A. G. S.* "Publish marriages, and perform them in *Masjids*, and beat drums for them."

682. (73.) *Muhammed-Bin-Hatib, A. G. S.* "The difference between the lawful and unlawful, in marriage, is proclamation and the beating of drums."

683. (74.) *Aayeshah.* "I had a daughter of an assistant, and gave her in marriage; and the messenger of God said, 'O Aayeshah! what! don't you sing? because the tribes of the assistants are fond of singing.'"

684. (75.) *Ibn Abbas* said, "Aayeshah gave a woman, who was nearly related to her, in marriage to one of the assistants; and the Prophet

CHAPTER IV.

SECTION 1.

In explanation of publishing Marriages.

669. (60.) *Rubaiyya-Bint-Muawwidh* said, "The Prophet came to my house, when they were about sending me to my husband's, and His Highness sat down upon my bed, just as you are sitting upon it; and the women began to beat the drum for my going away, and making lamentations on account of my forefathers, who had been killed in the battle of Bedr; and all of a sudden one of their women said in her ditty, 'We have got a Prophet amongst us, who knows what will happen to-morrow.' Then the Prophet said to her, 'Let this alone; and repeat what you were repeating before.'"

670. (61.) *Aayeshah* said, "A young bride was sent to the house of one of the assistants, her husband; and the Prophet said, 'Have you no singing along with you?' because the assistants are fond of singing."

671. (62.) *Aayeshah* said, "The Prophet married me in the month of Shawwal, and I was sent to his house, in Shawwal; then which of the Prophet's wives hath benefited more than me?"

672. (63.) *Ukbah-Bin-Aamir, A. G. S.* "The most worthy of agreements to be performed, are marriage settlements."

673. (64.) *Abuhurairah, A. G. S.* "A man must not demand in marriage the woman demanded by another, till the other abandons her."

674. (65.) *Abuhurairah, A. G. S.* "One wife must not ask for the divorce of another, with the view of being particularly for the husband herself; because for her is her lot."

675. (66.) *Ibn-Omer* said, "Verily the Prophet has forbidden one person giving his daughter to another, with the agreement of the other's daughter being given to him, and no other settlement between them."

676. (67.) *Ali.* "Verily the Prophet prohibited, on the day of the battle of *Khaiber*, a *Mutah* marriage, which is for a fixed time, and he forbade the eating of the flesh of the domestic ass."

677. (68.) *Salmah-Bin-Acwa* said, "His Highness permitted (in the year in which he went to Awtas) *Mutah* for three days; after which he forbade it."

SECTION 2.

660. (51.) *Abumusa*, *A. G. S.* "There is no marriage without the permission of the father."

661. (52.) *Aayeshah*, *A. G. S.* "Every woman, who marries without the consent of her father, her marriage is null and void, is null and void, is null and void; then if her husband hath had connexion with her, for her is the settlement: and if her guardians dispute about her marriage, then the king is her guardian, and will decide upon it."

662. (53.) *Ibn Abbas*, *A. G. S.* "Those women commit fornication, who marry themselves without witnesses."

663. (54.) *Abuhurairah*, *A. G. S.* "A woman, ripe in years, shall have her consent asked, in her marriage: and if she remain silent, her silence is her consent; and if she refuse, she shall not be married by force."

664. (55). *Jabir*, *A. G. S.* "Every slave, who marries, without the permission of his master, is a fornicator."

SECTION 3.

665. (56.) *Ibn Abbas* said, "Verily a maiden came to the Prophet, and said, 'My father has given me, in marriage, to a man I do not like.' Then the Prophet left her to her choice."

666. (57.) *Abuhurairah*, *A. G. S.* "One woman shall not give another woman in marriage; nor a woman give herself in marriage; because she is a fornicatrix who giveth herself to a man."

667. (58.) *Abu Said* and *Ibn Abbas*, *A. G. S.* "Whoever hath a child born, must give it a good name, and teach it the orders of the law; and when it shall arrive at puberty, marry it: but if it arrive at puberty without being married, and commit a sin, it is on the father."

668. (59). *Omer Ibn-al-Khattab* and *Anas*, *A. G. S.* "It is written in the Bible, that whosoever's daughter hath reached twelve years, and her father doth not marry her, and she commits a fault, it is upon her father.

652. (43.) *Miswar-Bin-Makhramah* said, "I lifted up a heavy stone; and while I was carrying it, my garment fell upon the ground, and I was not able to take it up; then His Highness saw me, and said, "Take up *your garment, and go not naked.*"

653. (44.) *Aayeshah* said, "I never looked at the Prophet's private parts."

654. (45.) *Abu-Umamah, A. G. S.* "Every Musleman who looks at the beauties of a woman, after which shuts his eyes; God creates for him an obedience, from which he will taste the sweets."

655. (46.) *Hasan Basri* said, "It reached me, that verily the Prophet of God said, 'God curseth the looker at the wife of another; and curseth the woman looked at, if it be by her wish.' "

CHAPTER III.

SECTION 1.

In explanation of those without whose consent marriage cannot take place.

656. (47.) *Abuhurairah, A. G. S.* "A widow shall not be married, until she be consulted; nor shall a virgin be married, until her consent be asked." The companions said, "In what manner is the permission of a virgin?" He said, "Her consent is by her silence."

657. (48.) *Ibn-Abbas, A. G. S.* "A widow has more right over her own person, than her father has; and a virgin's consent shall be asked, which is her silence."

658. (49.) *Khansaa-Bint-Khidham* said, "My father married me to a man, when I was a widow; and I was displeased with it, and came to the Prophet, and represented my case; when His Highness forbade the marriage."

659. (50.) *Aayeshah* relates that, "The Prophet married me, when I was seven years old; I was sent to his house when nine years of age; and my dolls were along with me; and His Highness died, and was separated from me, when I was eighteen years old."

645. (36.) *Ibn-Omer, A. G. S.* "Keep yourselves far from nakedness, although ye be in private; because they are with you who are not separate from you, excepting during the time of your necessary evacuations, and when a man has connexion with his wife; therefore, have shame before them, and respect them?"

646. (37.) *Omm-Salmah* said, "Myself and Maimunah were sitting near the Prophet, and Ibn-Omm-Mactum abruptly presented himself; and the Prophet said to us, 'Go behind the curtain.' I said, 'O Prophet! is he not blind, and cannot see us?' He said, 'but do not you see him? I mean, if he is blind, you are not.'"

647. (38.) *Bahz-Bin-Hacim* relates, from his forefathers, that the Prophet said, "Cover your private parts, except from your own wife, or female slave." I said, "O Messenger of God! inform me, when a man is alone in private, whether he must cover his Awrut there also?" He said, "God is most worthy of modesty from you."

648. (39.) *Omer* said, from the Prophet of God, "A man doth not retire privately with his wife, but the third of them is the devil."

649. (40.) *Jabir, A. G. S.* "Do not visit the wives of men absent, because the devil circulates within you, like your blood." I said, "O Messenger of God! in you likewise?" He said, "In me also; but God has given me aid over him, therefore, I am safe from his wickedness."

650. (41.) *Anas* said, "His Highness came to Fatimah's house, with a slave-boy whom he had given to her; and at that time Fatimah had a cloth upon her, with which when she covered her head, it did not reach her legs, and when she covered her feet with it, it left her head bare. And when the Prophet observed the trouble Fatimah was put to, in covering her body, he said, 'Fear not, there is nothing here, but thy father, and thy slave.'"

SECTION 3.

651. (42.) *Omm-Salmah* said, "I was near the Prophet, when there was an eunuch in the house; and the eunuch said to Abdullah, my brother, "O Abdullah! if God should give you victory over Tayef tomorrow, verily I will shew you the way to the daughter of Ghailan, for verily she is fat." Then, when His Highness heard the eunuch say this, he said to his wives, 'You must not allow this eunuch to come into your house again.'"

SECTION 2.

636. (27.) *Jabir*, *A. G. S.* "When any one of you wishes to demand a woman in marriage, if he has the power of seeing her, let him do so."

637. (28.) *Mughairah-Bin-Shibah* said, "I demanded a woman in marriage, and the Prophet said, 'did you see her?' I said, 'No.' He said, 'then look at her, because looking at her is a cause of increasing love.'"

638. (29.) *Ibn-Masuud* said, "The Prophet saw a woman who pleased him; and after seeing her, His Highness went to Saudah (one of his pure wives) and she was making perfumes; and there were other women with her, all of whom went out; and he satisfied his desires; after that, he said, 'Every man who sees a woman with whom he is pleased, must go to his own wife, and have connexion with her: because there is the same with his own wife as with other women.'"

639. (30.) *Ibn-Masuud, A. G. S.* "A woman is an Awrut* which it is proper to hide and cover; therefore, when a woman comes out, the devil looks at her, and wishes to carry her from the road."

640. (31.) *Buraidah*, *A. G. S.* "O Ali! do not follow up one look with another; that is, do not repeat a sudden glance which you may have on the wife of another; because verily, the first look is excusable, and the last unlawful."

641. (32.) *Amer-Ibn-Shuaib* relates from his forefathers, that His Highness said, "When any one of you gives his slave-girl in marriage to his slave-boy, he must not after that look towards her private parts." And in one tradition it is thus, "He must not look at anything below the navel, or above the knee."

642. (33.) *Jerhad* said, "Verily, I was sitting in the Masjid with my thigh naked, and His Highness came, and said, 'Cover your thighs, because the thighs are Awrut.'"

643. (34.) *Ali-Ibn-Abutalib* said, "The Prophet said to me, 'do not shew your thighs, or look at the thighs of the living or dead.'"

644. (35.) *Muhammed-Bin-Jahash* said, "The Prophet passed by Mamer, when both his thighs were naked, and he said, 'O, Mamer! cover your thighs, because they are Awrut.'"

* *Pudendum viri aut femini*; anything that ought to be concealed. From عار to render blind of an eye, or deprive of sight.

CHAPTER II.

Section 1.

In explanation of looking at a woman demanded in marriage.

628. (19.) *Abuhurairah* said, "A man came to the Prophet and said, 'I intend to marry a woman of the Assistants.' His Highness said, 'Then look at her; because in the eyes of the tribes of the Assistants, there is something blue or yellow.'"

629. (20.) *Ibn Masuud, A. G. S.* "Two women must not sit together; because one would describe the other to her husband, so that you might say the husband had seen her himself."

630. (21.) *Abu-Said-Khudhri, A. G. S.* "One man must not look at the private parts of another, nor a woman at a woman's; nor must two men sleep together on one bed, and under one cloth; neither must two women sleep together in the like manner."

631. (22.) *Jabir, A. G. S.* "Beware! a man must not spend the night near a young woman, unless he be her husband, or one with whom it is unlawful to marry."

632. (23.) *Ukbah-Bin-Aamir, A. G. S.* "Keep yourselves far from coming into the houses of other's women. Then a man said, 'O, messenger of God! inform me in the case of propinquity to wives on their husband's sides, whether it is lawful to go in to them or not?' He said, 'Wickedness is more to be apprehended from them.'"

633. (24.) *Jabir* relates, that Omm Salmah asked the Prophet's permission to be bled, and he ordered Abu-Taiyabah to bleed her. Jabir says, "I imagine that Abu-Taiyabah and Omm Salmah had been suckled by one woman, or he was a boy not arrived at puberty."

634. (25.) *Jarir-Bin-Abdullah* said, "I asked the Prophet about an accidental glance on the wife of another; he said, 'you must not follow that glance up with another.'"

635. (26.) *Jabir, A. G. S.* "Verily a woman presents herself in the image of the devil, and goes away in the like manner; when one of you is pleased with a strange woman, then let him go to his own wife, and connect himself with her; because that will remove any carnal desires excited by the strange woman."

contention and strife on the earth, because many women will be without husbands, and many husbands without wives, and there will be much fornication."

621. (12.) *Maqal, A. G. S.* "Marry women that will love their husbands, and be very prolific; and those two qualifications may be known in maidens from their relations; because, generally speaking, kindred are similar in disposition and habits; and because I wish that my sects should be more numerous than those of the other Prophets."

✓622. (13.) *Abdul-Rahman-Bin-Salim* relates from his forefathers, that the Prophet said, "May it be yours to marry virgins; because their mouths are sweet, and their wombs more prolific, and they are more easily satisfied with little."

SECTION 3.

623. (14.) *Ibn-Abbas, A. G. S.* "You will not see anything to increase the friendship of two men so much as marriage."

624. (15.) *Anas, A. G. S.* "He who wishes to meet God pure and made pure, must marry illustrious and free women."

625. (16.) *Abu-Umamah* said, "Verily the Prophet said, 'A Musleman has not obtained (after righteousness) anything better than a good dispositioned, beautiful wife: such a wife, who, when ordered by her husband to do anything, obeys; and if her husband looks at her, is happy; and if her husband swears by her to do a thing, she does it to make him a swearer to the truth; and if he is absent from her, she wishes him well, in her own person, by guarding herself from adultery, and takes care of his property.'"

626. (17.) *Anas, A. G. S.* "When a servant marries, verily he perfects half his religion; then let him practice abstinence before God for the remaining half."

✓627. (18.) *Aayeshah, A. G. S.* "Verily the best of women are those that are most content with little."

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613. (4.) *Abdullah-Bin-Omer, A. G. S.* "The world and all things in it are valuable; but the most valuable thing in the world is a virtuous woman."

614. (5.) *Abuhurairah, A. G. S.* "The best women, that ride on camels, I mean the women of Arabia, are the virtuous of the Koraish; they are the most affectionate to infants, whether they be their own or their husbands' by other women; and they are most careful of their husbands' property."

615. (6.) *Usamah-Bin-Zaid, A. G. S.* "I have not felt any calamity more detrimental to man than woman."

616. (7.) *Abu-Said-Khudhri, A. G. S.* "The world is sweet in the heart and green to the eye; and verily God has brought you, after those that went before you; then look to your actions, abstain from the world and its wickedness, and abstain from women; for verily the first sin which was in the children of Israel, was on account of women."

617. (8.) *Ibn Omer, A. G. S.* "A bad omen is in three things, a woman, a house, and a horse."

618. (9.) *Jabir* said, "We were with the Prophet in a war with infidels; and when we returned, and were near Medinah, I said, 'O messenger of God! I am newly married; if you order me I will go on before to my house.' His Highness said, 'have you married?' I said, 'yes.' He said, 'is she a virgin or not?' I said, 'she is not.' The Prophet said, 'why did you not marry a virgin? for she would have had more affection for you; contrary to the other, for her heart will sometimes incline towards her first husband, if she does not find her second like him.' Then, when we arrived at Medinah, we went to our houses, and the Prophet said, 'Delay entering them till night; in order that the women may comb their dishevelled hair.'"

SECTION 2.

619. (10.) *Abuhurairah.* "Verily the Prophet said, 'There are three persons whom God assists: one a Mucatab desirous of discharging his bond to obtain his freedom; the second, one wishing to marry to avoid fornication; the third, one who fights in the road of God.'"

620. (11.) *Abuhurairah, A. G. S.* "When any one demands your daughter in marriage, whose disposition and observance of religion you are pleased with, then give her to him, but if you do not, there will be

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BOOK I, PART II.

CHAPTER I.

609. The following traditions relating to the subject of these Lectures are to be found in a work of recognised authority called the Mishkat-ool-Masabeeh, and the translation here given is taken from the work of Captain A. N. Mathews, published in Calcutta in 1829, excepting a few texts which were omitted in the said work and of which also a translation is here given in Smaller Type.

SECTION I.

On Marriage.

610. (1.) *Abdullah-Ibn-Masuud.* The Apostle of God Said, "O youths! He amongst you who is able to cohabit, must marry; for verily marriage prevents the eye falling on strange women, and withholds you from fornication: but he who cannot marry, must keep fast; and that is verily equal to castration for him."

611. (2.) *Sad-ibn-Abu-Wakkas* said, "The Prophet forbade Othman -bin-Madhuun from avoiding women; and if he had permitted that to him, verily we (the other Muslemans) would have become eunuchs."

√612. (3.) *Abuhurairah, A. G. S.* "A woman may be married by four qualifications; one on account of her money; another, on account of the nobility of her pedigree; another, on account of her beauty; the fourth, on account of her faith: therefore look out for a religious woman; but if you do it from any other consideration, may your hands be rubbed in dirt."

Soorai (CII) Al Takasoor[1] or The Emulous Desire of multiplying.
Soorai (CIII) Al Asur[2] or The Afternoon.
Soorai (CIV) Homaza[3] or The Slanderer.
Soorai (CV) Al Feel[4] or The Elephant.
Soorai (CVI) Al Qoraish[5] or The Qoraish.
Soorai (CVII) Al Maoon[6] or The Neccssaries.

607. Soorai (CVIII) Al Kowsur[7] or The Abundance; or more properly, The Pond in Paradise.

Text 498 to 500.—These texts establish the reality of the existence of the Kowsur, which is (a vast) Howz or pond in Paradise: also that Tazhya, or offering Qoorbanee or Sacrifice, is Wajib or obligatory.

608. The following Sooras do not contain any text of command.
Soorai (CIX) Al Kafiroon[8] or The Unbelievers.
Soorai (CX) Al Nusr[9] or The Assistance.
Soorai (CXI) Al Luhub[10] or The Flaming Fire.
Soorai (CXII) Al Ikhlas[11] or The Declaration of God's Unity.
Soorai (CXIII) Al Fuluq[12] or The Daybreak.
Soorai (CXIV) Al Naas[13] or The Men.

[1] سورة التكاثر [2] سورة العصر [3] سورة الهمزة [4] سورة الفيل
[5] سورة القريش [6] سورة الماعون [7] سورة الكوثر [8] سورة الكافرون
[9] سورة النصر [10] سورة اللهب [11] سورة الاخلاص [12] سورة الفلق
[13] سورة الناس

Soorai (LXXVIII) Naba[1] or The News.
Soorai (LXXIX) An-Naziat[2] or Those who tear forth.
Soorai (LXXX) Abasa[3] or He frowned.
Soorai (LXXXI) Tukveer[4] or The Folding up.
Soorai (LXXXII) Infitar[5] or Cleaving in Sunder.
Soorai (LXXXIII) Tutfeef[6] or Those who give short measure.

603. Soorai (LXXXIV) Inshiqaq[7] or The Rending in sunder.
Texts 493, 494 and 495.—Obligation to make Sijda-i-Tilawat.

604. Soorai (LXXXV) Boorooj[8] or The Celestial Signs, does not contain any text of command.

605. Soorai (LXXXVI) Tariq[9] or The Star which appeared by night, does not contain any text of command.
Soorai (LXXXVII) Aala[10] or The Most High.
Texts 496 and 497.—Tuhreema is not included in prayers.

606. The following Sooras do not contain any text of command:—
Soorai (LXXXVIII) Ghashiya[11] The Overwhelming.
Soorai (LXXXIX) Fajr[12] or The Daybreak.
Soorai (XC) Al Bulud[13] or The Territory.
Soorai (XCI) Shums[14] or The Sun.
Soorai (XCII) Al Lail[15] or The Night.
Soorai (XCIII) Az-zohah[16] or The Brightness.
Soorai (XCIV) Al Inshirah[17] or Have we not opened.
Soorai (XCV) Al Teen[18] or The Fig.
Soorai (XCVI) Iqra[19] or Read Thou.
Soorai (XCVII) Al Qudar[20] or Night of Power.
Soorai (XCVIII) Byyuna[21] or The Evidence.
Soorai (XCIX) Az-zelzal[22] or Earthquake.
Soorai (C) Al-Adyat[23] or The War Horses which run swiftly.
Soorai (CI) Al Qaryah[24] or The Striking.

[1] سورة النبا [2] سورة والنازعات [3] سورة عبس [4] سورة التكوير
[5] سورة الانفطار [6] سورة التطفيف [7] سورة الانشقاق [8] سورة البروج
[9] سورة الطارق [10] سورة الاعلى [11] سورة الغاشية [12] سورة الفجر
[13] سورة البلد [14] سورة الشمس [15] سورة الليل [16] سورة الضحا
[17] سورة الانشراح [18] سورة التين [19] سورة اقرا [20] سورة القدر
[21] سورة البينة [22] سورة الزلزال [23] سورة العاديات [24] سورة القارعة

596. Soorai (LXVII) Moolk[1] or The Kingdom, Soorai (LXVIII) Noon[2] or The Letter of the Alphabet (also called the Soorai Qulum), Soorai (LXIX) Alhaqqa[3] or The Day of Judgment, and Soorai (LXX) Maarij[4] or the Ladder, do not contain any text of command.

597. Soorai (LXXI) Nooh[5] or Noah.

Texts 462, 463 and 464.—In regard to Sulat-i-Istisqa or prayers for rain.

598. Soorai (LXXII) Jinn[6] or The Genii.

Text 465.—Kulam-i-Doonya or Worldly Matters, are not Jaiz or permissible to be talked of in a mosque.

599. Soorai (LXXIII) Moozzummil[7] or The Wrapped up in a Blanket (one of the names of our prophet, on whom be peace).

Texts 466 and 467.—Qyamool Lail, that is, standing in the night, meaning Sulat-i-Tuhujjood or night Prayers. The second text here abrogates the first text.

600. Soorai (LXXIV) Mooddussir[8] or The Wrapper of Sheet (one of the names of our prophet, on whom be peace).

Texts 468 to 473.—Tukbeer-i-Tuhreema or formula to be repeated when standing up for prayers. The clothing with which a person is dressed at prayers must be Paak or pure.

Texts 474 to 482.—On the day of judgment, the Momineen or faithful shall also have the privilege of making Shufaut or recommending to God to pardon other men's sins.

601. Soorai (LXXV) Qyamut[9] or The Day of Judgment.

Texts 483 to 488.—When there is a Moojmul or ambiguous text, then the Byan or explanation thereof may be postponed (that is, Byan-i-Tufseer could be brought after some time, but not so Byan-i-Tugheer).

Texts 489 to 492.—It is established that the Momineen or the Faithful shall have the privilege of seeing God.

602. The following Sooras do not contain any text of command.

Soorai (LXXVI) Duhur[10] or Time.

Soorai (LXXVII) Al Moorsilat[11] or The Messengers.

1 سورة الملك 2 سورة النون 3 سورة الحاقة 4 سورة المعارج
5 سورة النوح 6 سورة الجن 7 سورة المزمل 8 سورة المدثر
9 سورة القيامة 10 سورة الدهر 11 سورة المرسلات

590. Soorai (LXI) Saaffat or Swad and Fai[1] (being the letters of the alphabet) does not contain any text of command.

591. Soorai (LXII) Joomaa[2] or Friday.

Texts 450 to 452.—On the Isbat or establishment of the Friday prayers. Sale and purchase, at the time of Azan or call to such prayers, are Huram or forbidden, that is, unlawful and illegal.

592. Soorai (LXIII) Moonafiqoon[3] or The Hypocrites.

Texts 453 and 454.—The expression Ashhado or I attest and depose, is a Seegha or formula of Aiman or oath.

593. Soorai (LXIV) Tughabun[4] or Mutual Misappropriation, does not contain any text of command.

594. Soorai (LXV) Tulaq[5] or Divorce.

Texts 455 and 456.—Tulaq Bidaee or reprehensible divorce, that is, a divorce which is not the Soonnee or traditionary divorce or one according to the traditions: the divorced wife is not to get out of home (until the expiry of the Iddut). In order that a person should be fit to be a witness, he must be Adil or just, that is pious and God-fearing.

Text 457.—Regarding the Iddut of a wife who is a minor, of one who is Aysa or so old that she no longer gets her courses, and that of one who is pregnant.

Texts 458 and 459.—In regard to lodging and maintenance for the divorced wife: suckling by her of infant.

595. Soorai (LXVI) Tuhreem[6] or Prohibition.

Texts 460 and 461.—Yumeen or oath involves that you make Huram or prohibited for yourself after the oath that which was, before the oath, Hulal or allowed. (When a man says, "By God, I will fast in the month of Rujjab!" that means, that fasting in Rujjub, which was Moobah or optional and not obligatory, has been made Lazim or obligatory on the swearer: this amounts to Nuzur or vow, that is, the making Lazim of what was Moobah. When a man makes what was Moobah, a thing Lazim on himself, then the result is, that he makes Huram upon himself, the Zidd or contrary of that Moobah; and that Zidd in the case of fasting is eating, drinking and sexual intercourse: and Yumeen is, when you make Huram to yourself what was Moobah).

[1] سورة الصف [2] سورة الجمعة [3] سورة المنافقون [4] سورة التغابن
[5] سورة الطلاق [6] سورة التحريم

584. Soorai (LV) Rahman[1] or The merciful (an attribute of God).

Text 428. Nukhl or date and Roomman or pomegranate are not included in Fakiha or dessert fruit.

585. Soorai (LVI) Waqya[2] or The Inevitable (that is the Day of Judgment).

Texts 429 to 435. What is the Tusbeeh or particular formula to be repeated on making the Rookoo (bending posture), and the Soojood (laying down the forehead whilst prostrating) on the occasion of saying prayers. The Quran should *not* be touched by the *Joonoob* or those who are impure, and women who are in their Hyz and Nufaz, and by those who are Moohdis or without ablution.

586. Soorai (LVII) Hudeed[3] or Iron, does not contain any text of command.

587. Soorai (LVIII) Moojadila[4] or The Dispute.

Texts 436, 437, 438 and 439. *On the Kuffara or penitentiary expiation, which becomes obligatory on the husband, for having made Zihar (comparison of the wife's person to that of some woman, whom it is unlawful for the husband to marry).*

588. Soorai (LIX) Hushr[5] or The Resurrection.

Text 440. Qyas or reasoning by analogy is a Hoojjut or authority and source of law.

Texts 441 and 442. Hudm or ravaging the country of the infidels, and destroying their trees are permissible, (in a Jehad in the Darool Hurub).

Texts 443 and 444. How Fye or the booty is to be divided.

589. Soorai (LX) Moomtuhina[6] or The Testing.

Texts 445 and 446. A Will by a Mussulman may be made in favor of a Zimmee or an infidel living in the Darool Islam; but not in favor of a Hurubee or an infidel living under an infidel Government.

Texts 447 and 448. Regarding the wives of infidels (living in the Darool Hurub under infidel Government) making Hijrut or emigration into a Mahomedan country or vice versa: these texts have been abrogated.

Text 449. Regarding the Byut of women or the acceptance by them of the prophet's religious guidance and teachings.

[1] سورة الرحمن [2] سورة الواقعة [3] سورة الحديد [4] سورة المجادلة
[5] سورة الحشر [6] سورة الممتحنة

or any other cause, he is termed Moohsur or person prevented: in order to be relieved from the obligation to complete the Ihram by making the Hujj or Oomra, he must send an animal to be sacrificed, and the place where the animal is to be sacrificed is in the Hurum at Mina in Mecca (according to Aboo Huneefa; whereas Shafei holds that the place of prevention is the place of sacrifice).

Texts 417 and 418. Hulq, or shaving of the head, is necessary after the Oomra.

Text 419. On the Fuzeelut or excellence of the companions of the prophet.

578. Soorai (XLIX) Hoojraat[1] or The Cells (The Sanctuary or Inner Apartments).

Text 420. It is Nuhee or prohibited to make sacrifice before saying the Eed-ool Zooha prayers. To fast on a doubtful day is Nuhee or prohibited (such day being the thirtieth day, if the evening before was cloudy).

Text 421. Khubur or Information given by a Fasiq (or one who commits what is called the Goonah-i-Kubeera or sins of a serious character) requires caution and hesitation before taking action (Wajib-ool Tuwuqqoof).

Texts 422 and 423. It is Wajib or obligatory to fight rebels or Baaghee.

579. Soorai (L) Qaf[2] or the letter Qaf, does not contain any text of command.

580. Soorai (LI) Zaryat[3] or The Dispersing.

Texts 424 and 425. Eman, or faith, and Islam are identical.

581. Soorai (LII) Toor[4] or The Mountain (where Moses received his Mission).

Text 426. *The children of Momineen or the Faithful follow the religion of their fathers (during their minority).*

582. Soorai (LIII) Nujm[5] or The star, does not contain any text of command.

583. Soorai (LIV) Qumur[6] or The Moon.

Text 427. Moohayat or use by turns, of what is common, is valid.

[1] سورة الحجرات [2] سورة ق [3] سورة والزاريات [4] سورة الطور
[5] سورة النجم [6] سورة القمر

571. Soorai (XLII) Shoora[1] or Consultation.

Texts 397 to 401. Zuman or damages for Jinayat or encroachment on the rights of others, and other transgressions.

Text 402. On the various classes of inspiration or Wuhee.

572. Soorai (XLIII) Zookhroof[2] or The Ornaments of Gold.

Text 403. The advent of Isa (that is, Jesus Christ) on whom be peace, is one of the signs of the approach of *Qyamut* or the Day of Judgment.

Text 404. The Rookn or pillar in giving Shuhadut or deposition is Ilm or belief.

573. Soorai (XLIV) Dookhan[3] or Smoke.

Texts 405 to 407. Smoke (that is, an overwhelming volume of smoke surrounding the whole world from East to West) is one of the signs of the day of judgment.

574. Soorai (XLV) Jasiyah[4] or Kneeling, does not contain any text of command.

575. Soorai (XLVI) Ahqaf[5] or The Sandhills.

Text 408. The period of Reza or suckling, is two years and a half.

Texts 409 to 411. The Jinn or genii who are true believers (in the truthfulness of the prophet) shall be relieved and pardoned for their sins ; but shall not go to Junnut or heaven.

576. Soorai (XLVII) Mohummud[6] (on whom be peace).

Text 412. Deals with a particular text on the Jehad (but this text has been abrogated according to the followers of Aboo Huneefa).

577. Soorai (XLVIII) Futuh[7] or Victory.

Text 413. The fate of the Mooshrikeen or infidels of Arabia is either acceptance of Islam or destruction by the sword. (Jezia or tax usually exacted from Zimmees living in Darool Islam shall not be accepted from them).

Text 414. It is not Wajib or obligatory to make Jehad or religious war on the weak and powerless.

Text 415. Mecca was obtained by means of victory and not by compromise or Sooluh, that is treaty.

Text 416. If a person, having made Ihram for Hujj or Oomra, is prevented from getting into Mecca for the purpose, by reason of sickness

[1] سورة شورى [2] سورة زخرف [3] سورة الدخان [4] سورة الجاثية
[5] سورة الاحقاف [6] سورة محمد [7] سورة الفتح

Text 330. Amr or the imperative or mandatory form of an expression establishes Wujoob or obligation.

555. Soorai (XXV) Foorkan[1] or the Distinguisher *i.e.* the Quran.

Texts 331 and 332. Water is a Moottuhhir or purifier.

Text 333. How to repeat Wuzeefa (invoke blessings by sacred recitations at stated times).

556. Soorai (XXVI) Shoara[2] or Poets.

Texts 334 to 338. Qiraut or Recitation of the translation of the Quran in Persian (or in any other language) in prayers is Jaiz or permissible.

Texts 339 to 343. What sort of poetry is allowable and what not.

557. Soorai (XXVII) Numul[3] or The Ant.

Text 344. Dabbutool Arz (that is a beast of great size and variety of shape and proportions, having face like that of a man, ears like those of an elephant, chest like that of a lion, having on its finger the ring of Solomon, and having also the rod of Moses with him, knowing all languages) coming into the world, is a sign of the near approach of the day of judgment.

558. Soorai (XXVIII) Qusus[4] or Stories.

Texts 345 and 346. *To tend flock of goat or sheep may be assigned as dower.*

559. Soorai (XXIX) Ankuboot[5] or The Spider, contains no text of command.

560. Soorai (XXX) Room[6] or Constantinople.

Texts 347 and 348. Ooqood or Contracts which are Fasid or invalid between Mussulman and Mussulman are legal between Mussulman and Hurubee, (that is, an infidel who is living under an infidel sovereign in the Darool Hurub).

Texts 349 and 350. Five daily prayers or Sulat-i-Khums.

Texts 351 and 352. *Maintenance or Nufqa of the Maharim or those who stand within the prohibited degrees of marriage.*

561. Soorai (XXXI) Lookman.[7]

Text 353. Hoormut or prohibition to sing (Tughunnee).

[1] سورة الفرقان [2] سورة الشعراء [3] سورة النمل [4] سورة القصص
[5] سورة العنكبوت [6] سورة الروم [7] سورة لقمان

Texts 300, 301 and 302. On pilgrimage to Mecca. On slaughtering (or Zubah) of animals brought for Qoorbany or sacrifice to Mecca: to whom is the meat lawful to eat: Huluq or shaving of the head: fulfilment of Nuzur or vows. Tawaf-i-Ziyarut or going round Mecca on the 10th of the Zilhij after the Wuqoof-i-Arafaat.

Texts 303, 304, 305 and 306. Animals brought to Mecca for sacrifice should be free from defect or blemish. Zubah or Slaughter of Boodna, that is, a camel or cow brought for sacrifice to Mecca and the eating of the meat thereof.

553. Soorai (XXIII) Momineen[1] or the True Believer.

Texts 307 to 309. A Ghasib or usurper of eggs is obliged to make reparation for the eggs alone and not for the chickens hatched.

554. Soorai (XXIV) Noor or Light.[2]

Text 310. *Punishment of Zina or whoredom.*

Text 311. *A male Zanee or adulterer's marriage with a Saleha or virtuous woman is Huram or forbidden and vice-versa.* (This text, the divine Aboo Lais says, has been abrogated).

Texts 312 and 313. *Punishment for Quzuf or false accusation of Zina or adultery.*

Texts 314 to 318. *Punishment for Lyan or falsely accusing one's wife of Zina or adultery.*

Texts 319 to 321. Never enter another's house without his permission; and if he forbid you, then you must return back.

Texts 322 and 323. What part of a man's or a woman's person should be covered in the presence of strangers and in that of persons who are Maharim, that is, who stand within the prohibited degrees of marriage.

Text 324. *Marriage of a Ruqeeq or slave and Mookatib, that is, one whose period of slavery is limited with regard to time and is dependent on certain conditions.*

Text 325. A female (be she a slave or a maid-servant or anybody else) should not be compelled to commit Zina or to prostitute herself

Texts 326 and 327. Grown up children and slaves must obtain permission before entering the house (that is, into the Zenana).

Text 328. Old women must not expose their decorations.

Text 329. Regarding eating and drinking in another's house.

[1] سورة المومنين [2] سورة النور

Text 278. Expressions involving infidelism or Koofr are allowable only under compulsion giving rise to fear of death or mutilation.

547. Soorai (XVII) Bunoo Israil[1] or The Children of Israel.

Text 279. Mairaj or ascension of the prophet to Heaven.

Text 280. Qisas or retaliation for wilful murder.

Text 281. *The limit of minority, and when Booloogh or puberty and majority commences.*

Texts 282 and 283. The times of prayer: and the excellence of the Tuhujjood, or prayer in the latter part of the night.

Text 284. Whether recitation of the Quran, whilst praying, should be aloud (Jihur) or in a low voice (Ikhfa).

Text 285. Tukbeer-i-Tuhreema or the formula at the commencement of the prayer.

548. Soorai (XVIII) Kuhuf[2] or The Cave.

Text 286. Vukalut or Agency is Mushroo or allowed.

Text 287. Yajooj and Majooj, that is, Gog and Magog: their appearance towards the habitable portion of the world will be a sign of Qyamut or the day of Judgment.

549. Soorai (XIX) Muryum[3] or Mary.

Texts 288 and 289. Pool-i-Surat or the Doom's-day bridge is undeniable (Huq).

550. Soorai (XX) Taha[4] or T. H. (that is the letters Toa and Hai).

Texts 290, 291 and 292. Obligation to pray, and the times fixed for prayers.

551. Soorai (XXI) Ambia[5] or the Prophets.

Text 293. Duleel or demonstration of the Wahdanyut or Unity of God.

Texts 294 and 295. Ismut, or freedom from sin, of Angels.

Texts 296 and 297. A Moojtuhid or Doctor of Law (able to make Ijtihad) may be right or may be wrong (that is, he is liable to err and is not infallible).

552. Soorai (XXII) Hujj[6] or Pilgrimage.

Texts 298 and 299. It is not Jaiz or permissible to sell houses and lands situated in Mecca (because Mecca is a Wukf made by Abraham).

[1] سورة بني اسرائيل [2] سورة الكهف [3] سورة مريم [4] سورة طه
[5] سورة الانبياء [6] سورة الحج

impose Wajoob or obligation to act in accordance therewith. Jehad or religious war is not Wajib or obligatory on those who are infirm.

540. Soorai (X) Yunoos[1] or Jonah.

Text 261. Musjid-i-Byt or household or private mosque: Fuzeelut or excellence thereof.

541. Soorai (XI) Hood[2] A Prophet.

Texts 262 and 263—Deal with the five portions of the day and night fit for saying prayers in.

542. Soorai (XII) Yusoof[3] or Joseph.

Text 264. *Sale of one who is Hoorr or free, is Batil or void.*

Text 265. Kufalut or suretyship is susceptible of Shurt or condition: *the use of the word Zueem or Zimmadar or responsible, is sufficient* to create liability as a surety.

Text 266. *Edible grain (such as wheat, &c.), can be validly sold by* reference to Kyl or measure. Bizaut or entrusting another to sell a thing *is Jaiz or permissible.*

543. Soorai (XIII) Rad[4] or Thunder contains no text of Ahkam or command.

544. Soorai (XIV) Ibrahim[5] or Abraham.

Text 267—Deals with the question of Azaab or pain in the grave.

545. Soorai (XV) Hajr[6] does not contain any text of command.

546. Soorai (XVI) Nahul[7] or The Bee.

Texts 268 to 270. Use and employment of quadrupeds or cattle.

Text 271. Hoormut or prohibition to eat the flesh of horse, mule, or ass.

Text 272. Fish is Hulal or lawful to eat. Pearls come under the denomination of ornaments.

Text 273—On sweet and inebriating drinks.

Text 274. On the disabilities of a Murqooq or slave.

Texts 275 and 276. Hair and wool and fine wool are Pak or pure (to touch, and can be used without involving the obligation of ablution).

Text 277. Reciting the formula of Istiaza or Aooz-oo-billah before commencing the reading of the Quran is Moostuhub or most praiseworthy.

[1] سورة يونس [2] سورة هود [3] سورة يوسف [4] سورة الرعد
[5] سورة ابراهيم [6] سورة الحجر [7] سورة النحل

Text 236.—Infidels should not be put to death after they have made Touba, or repentance, said their prayers, and given their Zukat or poor rate (that is, after they have embraced Islam).

Texts 237 and 238.—If an infidel flies to a Mussulman sovereign for safety, it is obligatory to provide him with Amun or refuge.

Text 239.—How a Zimmee (that is, an infidel who has taken refuge with a Mussulman sovereign) should be dealt with, if he commits breach of his contract or undertaking with such sovereign.

Texts 240 to 242.—Infidels are not to be permitted to convert a mosque into a place for their own worship.

Text 243.—An infidel is not to be permitted to enter into the mosque at Mecca, to make Hujj or pilgrimage, or to make Oomra.

Text 244.—It is Mushroo or lawful to exact Jezia or tribute payable by an infidel.

Texts 245 and 246.—Poor rate or Zukat to be paid on stored gold and silver.

Text 247.—The year, according to Shera, is reckoned by the moon.

Text 248.—Jehad is Furz or obligatory on all Mussulmans.

Text 249.—Who are fit objects of Zukat or poor-rate.

Texts 250 and 251.—To laugh as indicative of scorn and jesting at the Ahkam or rules and commands of the Shera is infidelism or Koofr.

Text 252.—It is not permissible to say prayers of Janaza, or the funeral service, for the repose of the soul of a Kafir or deceased infidel.

Text 253.—Those who are infirm may not take part in a Jehad, but must entertain sympathy.

Texts 254 and 255.—What Zukat (sovereign's right) should be exacted from Mussulmans: blessings to be invoked on them.

Texts 256 and 257.—Discussion regarding the impropriety and sinfulness of building a Musjid-i-Zirar or mosque near another, with the intention of lowering the prosperity and of causing the decline of the existing mosque. What is Tuqwa or piety. It is better to wash with water after urination. The purification resulting from Wuzoo or ablution is not put an end to by touching one's own private parts.

Texts 258 and 259.—He who aids and assists in a Jehad, or religious war, is equally entitled with those who actually take part in the fight, to the booty and spoil.

539. Text 260.—Traditions of the class called Khubur-i-Wahid

Text 210.—Prophecy in the Bible regarding our prophet who, upon his advent, would promulgate what is good and declare unlawful what is bad, and mitigate the rigour of previous religious systems.

Texts 211 and 212.—Meesaq or promise, which God obtained from mankind regarding His Unity and His being Creator, is true.

Texts 213 and 214.—The Mooqtudy or follower is not to make Quraut or recitals whilst saying his prayers behind the Imam.

537. Soorai (VIII) Anfál[1] or The Spoils.

Text 215.—Rules regarding Ghuneemut or booty.

Text 216.—Water is naturally a purifier (or Moottuhhir).

Texts 217 and 218.—One should not run away in a religious war: artifice and stratagem are not prohibited in battle.

Text 219.—There should be no Khyanut or misappropriation of Amanut or trust property, and there should be no theft or concealment of booty.

Text 220.—When a *Moortud or apostate again becomes a Moslem*, his previous religious transgressions are forgiven, and he shall not be required to make Quza or fulfil and make up for past Ibadut or religious worship.

Texts 221 and 222.—Jehad or religious war against infidels is Furz or obligatory.

Text 223.—Those among whom booty is to be divided.

Texts 224 to 227.—In regard to a Zimmee or an infidel, residing under a Mussulman sovereign, committing breach of his obligation or undertaking with that sovereign.

Texts 228 and 229.—Making Jehad or religious war by means of horses and arrows and making Sooluh or treaty (or settlement).

Texts 230 and 231.—Although the infidels be twice the number of the faithful, *still Jehad or religious war should not be abandoned.*

Texts 232 to 234.—Prisoners taken in war; whether they should be put to death: booty or spoil obtained in war is hulal or lawful.

Text 235.—Nuskh or abrogation of the rules of Meeras or inheritance as regards those who made Hijrut, that is, those who went from Mecca with the prophet to Medina, as bearing upon and relating to those Mussulmans who had not made Hijrut.

538. Soorai (IX) Baraut[2] or Touba or Repentance.

[1] سورة الانفال [2] سورة براءة

be made to take an oath before the Qazi. Plaintiff's and defendant's position.

535. Soora (VI) Anaam[1] or Cattle.

Texts 181 and 182.—To be present in a meeting of Bidut (that is, where things contrary to the Shera are being done), is prohibited.

Text 183.—It is lawful to partake of what has been slaughtered according to rules.

Texts 184, 185 and 186.—The name of God alone should be pronounced whilst slaughtering.

Text 187.—Nuskh or abrogation of a particular practice in the mode of division prevalent in times of darkness (such as the setting apart a portion of the earning unto God, and so forth).

Texts 188 and 189.—Nuskh or abrogation of other practices prevalent in times of ignorance.

Texts 190 and 191.—The young of an animal, prematurely born dead, is unlawful (to eat).

Text 192.—Zukat (or the sovereign's tenth share, &c.), regarding the produce of the field, and the like.

Texts 193, 194 and 195.—Some things which were considered Hulal or lawful to eat, and others which were considered Huram or unlawful, in times of ignorance.

Texts 196 and 197.—What things are Huram or unlawful to eat.

Text 198.—Out of the seventy-three sects (of Moslems), Najaat or salvation is for one and not for the rest.

Text 199.—Signs of Kyamut or the day of Judgment—one of such signs being that the sun shall rise from the West.

536. Soora (VII) Aaraf[2] or the Partition Wall.

Texts 200 and 201.—To stand up for prayers; to direct prayers towards the Qibla; and to say prayers in a mosque.

Text 202.—What part of a woman's person it is Furz or obligatory to consider whilst in prayers as Sutur, or fit to be covered.

Texts 203 to 206.—Relate to heaven and hell and Aaraf (or the place midway between heaven and hell).

Texts 207 and 208.—Hoormut or prohibition of Liwatut or sodomy with males.

Text 209.—To be indifferent to the pain to be inflicted by God in the future world involves Koofr or infidelism.

[1] سورة الانعام   [2] سورة الاعراف

are prescribed as signs and tokens in relation to pilgrimage should be respected : Hudee (animals sent to Mecca for sacrifice) and Qalaid (animals sent to Mecca for Ihram with a Qoolada round the neck) are also to be respected : and such like commands.

Text 156.—What is Huram or prohibited to eat.

Text 157.—How to catch and secure game so that the same might be lawful to eat.

533. Text 158.—The requisite qualification of the person who is to slaughter (birds and animals) for meat. *Juwaz or validity of marriage with a Momina, that is a Mussulman woman, or with a Ketabiya, that is a Christian woman, or a Jewess.*

534. Texts 159 and 160.—Requirements which are Furz or obligatory in Ghoosool or washing; in Wazoo or ablution, and in Tyammoom (purification, in the absence of water, with something as a substitute for water).

Texts 161 and 162.—Punishment for highway robbery.

Texts 163 and 164.—Punishment for theft.

Text 165.—Punishment for wilful murder or wilful mutilation of the limb or any member of the body.

Texts 166 and 167.—Minor interruptions caused by trifling acts during prayers do not nullify the prayers.

Text 168.—Azan or call to prayers is Mushroo, that is in conformity with law.

Text 169.—Kuffara-i-Yumeen or penitentiary expiation and atonement for breaking oath.

Texts 170 and 171.—Wine and gambling are Huram or prohibited.

Text 172.—Prohibits the killing of game whilst in Ihram for pilgrimage. Kuffara or atonement for violating this rule.

Text 173.—It is Jaiz or permissible to fish in water whilst in Ihram for pilgrimage.

Text 174.—Hudee and Qalaid (in making pilgrimage) are allowed.

Texts 175 and 176.—It is not Jaiz or allowable (as a rule of construction) to interpret and read as qualified what is absolute or unqualified.

Text 177.—Nuskh or abrogation of what was considered as forbidden in times of ignorance relating to Baheera, Sayiba, Wuseela and Haam.

Texts 178, 179 and 180.—In regard to Ishhad, or making a witness attest a transaction; how a claim is to be preferred: how a witness should

Government interferes with practices which are binding on his conscience, such as saying prayers and making sacrifices). (Note—India is not a Darool Hurub because there is perfect freedom of conscience and you can do whatever you like with yourself here, provided you pay your taxes and otherwise conform to the laws of the land).

Text 136.—On Fazail or excellence of Hijrut.

Text 137.—On relaxation of rules of prayers and Qusur or mitigation of such rules whilst on a journey.

Text 138.—On Prayers whilst there is fear (of surprise in war).

Text 139.—On Prayers by the sick.

Texts 140, 141, 142 and 143.—It was Jaiz or permissible for the prophet to make Ijtihad (that is, to lay down a command or obligation as the result of deduction and reasoning, apart from inspiration). Kulam-i-nufsy as an attribute of God is Huq or true (contrary to the view taken by the Motazellites).

528. Text 144.—Ijmaa as a source of law is an authority which leads to a rule with certainty (that is to say, it is Dalil or Hoojut-i-qutue).

Text 145.—*Gift by co-wife of her Nowbut or turn to live with the husband.*

Texts 146 and 147.—*Husband's obligation to maintain Adul or equality and justice between wives.*

529. Texts 148 and 149.—Shahadut or Deposition should be given truthfully: admissibility of evidence against parents and relatives.

530. Text 150.—*Infidels or Kafirs have no right of Wilayet or guardianship over the faithful or Momineen.*

531. Texts 151 and 152.—Riba or usury is Huram or prohibited in every system of religion.

Text 153.—Distribution of inheritance (amongst brothers and sisters, or what is called a case of Kulalut, that is, where a person dies without leaving a child or spouse).

532. Soorai (V) Maida[1] or the Table (or more properly Tray).

Texts 154 and 155.—What quadrupeds are lawful as meat. It is unlawful to kill or catch game after a person has made Ihram for pilgrimage, (that is, has reached a certain place in Arabia and has resolved upon and fixed his intention and mind on pilgrimage). Things which

[1] سورة المائدة

permission and ratification of the master of the slave girl. The measure of punishment of such wives (who are Amut or slave girls) for Zina or adultery.

525. *Text 119.—Jawaz or permissibility of the form of sale called* Bye-i-Taatee, (*i. e.*, hand-to-hand sale without express or formal Eejab-o-qubool, that is, proposal or offer and consent or acceptance).

Text 120.—Wila (a form of inheritance) in favor of the Mowla or Master.

526. Texts 121 and 122—*How husband and wife should conduct themselves towards, and live with, each other* (*Sohbut and ishrut*).

527. Text 123.—What are other peoples' rights towards you (and your duty towards them).

Text 124.—Prayers are Huram or prohibited whilst in a state of intoxication and pollution or impurity and uncleanness (Junabut): what is Tyammoom (purification with something as a substitute for water).

Text 125.—Shirk or Idolatry is Ghyr Mughfoor or unpardonable: other sins are susceptible of pardon.

Text 126.—Amanut or deposits or trusts should be faithfully restored and made good.

Text 127.—*Obedience to* Sahiban-i-Amr or persons in *authority is* Wajib or obligatory.

Text 128.—In going forth to Jehad or religious war, whether the mode of the journey should be to travel singly or together in a body.

Text 129.—It is Furz or obligatory to answer and return the salutation, when Salam is made to you.

Text 130.—Homicide by mistake or accidental homicide; Wujoob or obligation to make Kuffara or penitentiary expiation and atonement and to make reparation in Deeut or damages in consequence thereof.

Text 131.—Kuffara or penitentiary atonement is not allowed in case of an intentional homicide.

Text 132.—Avowal or confession of the Kulma or the Articles of *faith of Islam* removes *liability* to be put to death in Jehad (whatever might be the real belief entertained) and renders the putting to death Huram or illegal.

Texts 133, 134 and 135.—Hijrut or permanent departure and emigration out of Darool Hurub to Darool Islam is Wajib or obligatory: (because the true believer cannot afford to dwell in a place where the Foreign

mitting any other prohibitory act not amounting to Shirk or idolatry), do not become unbelievers and infidels.

Text 96—Shews how knowledge of the Shera should be promulgated, or taught to others, and lays down that the traditions called Khubur-i-wahid constitute Hoojjut or authority and source of law.

521. Soorui (IV) Nissa,[1] or Chapter on Women.

Text 97.—Man is allowed to marry four wives, provided he is able to hold the balance equally by observing Adul (that is, justice), between them; otherwise he must marry only one wife.

Text 98.—Deals with the satisfaction of dower by the husband and the giving up or remitting of the dower by the wife.

Texts 99 and 100.—The surrender of a minor's property by the guardian after the ward has attained majority: but if the ward is an idiot (Sufeeh), it ought not to be surrendered, nor if he continues to be a minor.

522. Text 101.—Nuskh or abrogation of rules of Meeras or inheritance prevalent in times of ignorance (and darkness); and the present rules of inheritance.

Text 102.—Nuskh or abrogation of the practice to make provision in favor of orphans, and poor, and relatives who are not heirs, out of property left by the deceased to his heirs.

Texts 103, 104 and 105.—Distribution of inheritance amongst the Ashab-i-Furaiz, or sharers.

523. Texts 106 and 107.—*Former punishment for Zina or whoredom, which was subsequently abrogated or made Nuskh.*

Texts 108 and 109.—Touba or Repentance from fear at seeing the angel of death at the last moment, and Iman or belief whilst under such fear are not accepted by God.

Texts 110 to 114.—Nuskh or Abrogation of some of the habits, customs and practices prevalent in times of ignorance and darkness, *in regard to marriage and in regard to other matters.*

524. Texts 115, 116 and 117.—*What women it is Huram or unlawful to marry: and what women it is Hulal or lawful to marry. The Wujoob or obligation of dower and power to increase dower.*

Text 118.—*Where there is no ability of means to marry a free woman (that is to say, where there is no Towl-i-Hoorrah), it is Jaiz or permissible to marry a slave girl or Amut, and such marriage is dependent on the Izn or*

سورة النساء [1]

Text 74 Whether maintenance should be provided with publicity and show, or without ostentation.

Text 75—Deals with the Hoormut or prohibition of Riba or usury, and the Azaab or pain which is incurred hereafter, by way of penalty, for *breach of this prohibition.*

Texts 76, 77 and 78—Deal with the question of interest on debt and of fixing a time for payment of debt due from one in poverty.

Texts 79 and 80—Deal with sales in the Sulum form: whether they should be reduced to writing and attested by witnesses: the mode of making witnesses attest the same: how the witnesses should be cited and examined to prove the sale: and the obligation to take a thing in pledge or security when no scribe is to be had to reduce the Sulum sale into writing.

Text 81—Lays *down that Azm, or intention to commit Zoonoob* or crimes and transgressions, is not forgiven.

Text 82—Lays down that a man is not called upon to do what is beyond his powers: and that mistake and want of memory avoid Mowakhaza or responsibility in the Akhirat or future world.

518. Soorai (III) Aal-i-Imraan,[1] or Imraan's Family.

Texts 83 and 84—Lay down that the texts of the Quran are of two classes, *viz.*, Moohkum and Mootshabeh.

519. Texts 85 and 86—Deal with the superiority and excellence of man over angels; *and with the nikah or marriage of infidels amongst themselves.*

520. Texts 87 and 88—Deal with the excellence and superiority of our Prophet over all other prophets who preceded him.

Texts 89 and 90—Lay down that Mecca is Jai Amun or a place of safety and protection; and that it is Furz or obligatory on him, who has ability to do so, to make a pilgrimage to Mecca.

Text 91—Lays down that it is Furz or obligatory to instruct others in what is good and to deter or prevent them from what is bad.

Text 92—Lays down that Ijmaa or concurrence of the Law Doctors, is an authority or source of law.

Texts 93, 94 and 95—Lay down that Riba or usury or interest is Huram or prohibited and that the believers, by committing what is called the Goonah-i-Kubeera, or grave sin, (*e.g.*, taking interest, or com-

[1] سورة آل عمران

stantly swearing. The divisions of oaths; and which of them is sinful and which is not.

511. *Texts 50 and 51—Deal with Eela.*

Texts 52, 53, 54, 55 and 56—Deal with the Iddut of a divorced wife; with Rujut or revocation of divorce during Iddut; with Rujae or reversible divorce; Khoola or divorce for consideration; Tulak-i-Mooghullaza, that is, the strong or triple divorce; expiry of the period of Iddut; and marrying after expiry of Iddut.

512. *Text 57—Deals with Rizaut or suckling or fosterage; the period thereof; and maintenance and clothing, during that period, of the nurse and the mother.*

513. *Text 58—Deals with the Iddut of the woman whose husband has died.*

Texts 59 and 60—Deal with the Juwaz or permissibility to make Khitba or overtures by hints to a woman who is observing her Iddut; and with the Muna or prohibition of Nikah or marriage before the expiry of the Iddut.

Texts 61 and 62—Deal with the question of Wajoob or obligation to give Mootat (specified number of clothing) and dower; and the absence of obligation to give dower, when divorce has been pronounced on a woman, with whom the husband has not had sexual intercourse (that is to say, when the dower is not specified then Mootat is Wajib, but when dower is specified then half of such dower is Wajib).

514. Texts 63 and 64—Deal with the obligation to say prayers five times a day, and to make Qyam or observe a standing posture whilst saying prayers. Prayers need not be directed facing the Qibla when there is fear (of the enemy).

515. *Texts 65, 66 and 67—Deal with the question relating to the maintenance and housing of a woman who is observing her Iddut (either on account of divorce or her husband's death).*

516. Text 68. We should not fly from a place infected by plague and Taoon.

Text 69—Deals with the question of the unity of God and of His Sifat or attributes.

Texts 70, 71 and 72—Deal with the Zukat of trade and with the question of Ooshoor, that is, the sovereign's share of the produce, or tithe.

517. Text 73—Deals with the Fazail or excellence of providing maintenance.

paying a Fidea, that is, maintaining a poor man; and that the sick and the travellers are relieved of the obligation of fasting immediately, provided they fast afterwards by way of Qaza, that is, by observing the fast when they are relieved of the disability. Whether prayers offered are granted. What is the period of fasting. *It is prohibited to have sexual intercourse during the period of Aitqaf, that is, whilst a person is confining himself in a mosque with an intention for that purpose.*

508. Text 27. It is Huram or unlawful to misappropriate property. It is also unlawful to eat, if edible, a misappropriated thing.

Text 28. Abrogation of some of the practices observed during pilgrimage before the time of our Prophet.

Texts 29, 30, 31, 32, 33 and 34. Lay down some of the provisions relating to Jehad or religious war.

Text 35. Relates to Hujj or pilgrimage, and Oomra (also a kind of pilgrimage). What ought to be done when one is prevented (Ihsar) from accomplishing them. The text also deals with Ahkam or commands relating to Tumutto, that is, to make Hujj and Oomra in the same journey, but with the double intention of accomplishing both of them.

Texts 36, 37 and 38. Deal with the appropriate time for making Hujj, and with the conditions relating to the same; and how to make Wuqoof, or stay in the Arfa and Moozdulifa.

Text 39—Deals with the Tukbeer or formula which should be uttered during prayers in the days of Tushreeq (which are the 11th, 12th and 13th days of Zilhij): it also deals with Rum-i- Jimar or throwing of small stones in making a pilgrimage.

Texts 40, 41, 42 and 43—Deal with the Hoormut or unlawfulness and sinfulness of wine and gambling; what property should be given by way of Zukat or charity: *how the rights of orphans are to be secured and preserved to them.*

509. *Texts 44 and 45—Deal with the prohibition relating to the Nikah or marriage of Mommeen or Mussulman males, with Mooshrikat or female infidels* (i. e., *idolators*)*; and of Mominat or Mussulman females, with Mooshrikeen or male infidels (whether idolators or otherwise).*

Texts 46 and 47—Deal with the Hoormut or unlawfulness of sexual intercourse whilst a woman is in her courses.

510. Texts 48 and 49—Deal with the Hoormut or unlawfulness of taking an oath to do an unlawful act: and that it is unlawful to be con-

Text 5. Regarding the Nuskh or abrogation of the rule respecting Qibla or direction towards which prayers were said, (that is to say, the practice of directing prayers facing the Kaaba was abrogated in favor of the practice of directing prayers facing Jerusalem, or Bytool Mooquddus). (*Note*—This text was subsequently abrogated.)

Text 6. A child becomes free by being owned by the father. (That is to say, every thing on earth being owned by God, God could have no son: therefore ownership and sonship are used in the text as contrary notions; and therefore when ownership and sonship combine, the former must give way and the slave son must become free).

Text 7. The prophets are Masoom or innocent and sinless; that is, they are incapable of doing what is called the Goonah-i-Kubeera or grave sin, and God protects them from incurring such sin: an infidel (Kafir) has not the capacity or fitness to be an Imam or leader for the purpose of promulgating laws.

Text 8. Certain commands relating to Bytoollah or Mecca; and that the same is a place of security and immunity (Amun) to a refugee.

Text 9. That Ijma, or the concurrence of the Law Doctors, is a source or authority of law.

Text 10. It is Furz or obligatory to direct prayers towards the Kaaba.

Text 11. Fazail or Excellence awaits those who have become Shaheed, that is, who have lost their lives in the path or cause of God; the Naimut or the benign influence of God is on them (they being really alive *though apparently dead)*.

Text 12. In making pilgrimage to Mecca it is necessary to run between the two hills called the Safa and the Marwa.

Texts 13 and 14. Certain things the eating of which is forbidden.

Text 15. Iman-i-Moofussal, or faith in detail, and the Ahkam or commandments of Islam.

Texts 16, 17 and 18. Qisas or retaliating and avenging homicide is Wajib or obligatory; and how Qisas may be pardoned and forgiven.

Texts 19, 20 and 21. Relate to Wills.

507. Texts 22, 23, 24, 25 and 26. To fast is Furz,[1] that is, Wajib[1] or obligatory; and how fast is to be observed. That the Sheikh-i-fanee, or an old man, incapable of fasting, is relieved of the obligation by

[1] Furz and Wajib, although really distinguishable as in a previous note, are sometimes used indiscriminately one for the other.

CHAPTER II.

Summary of the contents of the five hundred Texts of the Quran given in Chapter I.

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505. According to the "Tufseer-i-Ahmedy" (see pages 6 to 12 of the said Tufseer, Calcutta Edition of 1847), the following is a summary of the contents of the five hundred texts of the Quran given in the preceding Chapter, and a concise statement of what is established by those texts.

506. The opening Chapter or Soora (I) called the Soorai Fatiha,[1] or Prefatory and Introductory Chapter, does not contain any Hookm or command and obligation of the Shera.

The Soorai (II) Buqr[2] or the Soora called The Cow contains a large number of texts relating to commands.

Text 1. Ibahut, or permissibility of use, is the normal condition of all things (that is, all things are *primâ facie* allowable unless their use is disallowed by some text or authority).

Text 2. That Sulaat or Prayers are Furz[3] or obligatory; that Zukaat or poor rate is also Furz; that to make Rookoo or to bend down whilst saying prayers is also Furz; and that Jumaut, or forming an assembly for the purpose of saying prayers, is Wajib or obligatory.

Text 3. Nuskh or abrogation of the Quran is Jaiz, or permissible and possible, that is, such abrogation may be effected by some other text of the Quran or by the authority of the traditions.

Text 4. To demolish a mosque for the purpose of destruction is Huram or prohibited.

1 سورة الفاتحة

2 سورة البقرة

3 The difference between "Furz" and "Wajib," as explained further on, consists in this, that the observance of both is obligatory, and the non-performance involves sin in both cases. "Furz" being laid down by what is called "Dalil-qutuyee," belief in it is essential, and the denial thereof involves Koofr, or infidelism; whereas "Wajib" being established by what is called Dalil-i-Zunnee, a belief in it is not essential, and the denial thereof does not involve Koofr.

And afterwards *it shall be* our part to explain it *unto thee.*

491 (487). No. 20. SIPARA XXIX, CHAPTER LXXV, p. 201, Vol. IV.

By no means *shalt thou be thus hasty for the future.* But ye love that which hasteneth away,

492 (488). No. 21. SIPARA XXIX, CHAPTER LXXV, p. 201, Vol. IV.

And neglect the life to come.

493 (489). No. 22. SIPARA XXIX, CHAPTER LXXV, p. 201, Vol. IV.

Some countenances on that day *shall be* bright,

494 (490). No. 23. SIPARA XXIX, CHAPTER LXXV, p. 201, Vol IV.

Looking towards their Lord;

495 (491). No. 24. SIPARA XXIX, CHAPTER LXXV, p. 201, Vol. IV.

And *some* countenances on that day *shall be* dismal:

496 (492). No. 25. SIPARA XXIX, CHAPTER LXXV, p. 201, Vol. IV.

They shall think that a crushing calamity shall be brought upon them.

497 (493). No. 21. SIPARA XXX, CHAPTER LXXXIV, p. 231, Vol. IV.

And that, when the Quran is read unto them, they worship not.

498 (494). No. 22. SIPARA XXX, CHAPTER LXXXIV, p. 231, Vol. IV.

Yea, the unbelievers accuse *the same* of imposture.

499 (495). No. 23. SIPARA XXX, CHAPTER LXXXIV, p. 231, Vol. IV.

But God well knoweth the *malice* which they keep hidden *in their breasts.*

500 (496). No. 14. SIPARA XXX, CHAPTER LXXXVII, p. 238, Vol. IV.

Now hath he attained felicity, who is purified *by faith,*

501 (497). No. 15. SIPARA XXX, CHAPTER LXXXVII, p. 238, Vol. IV.

And who remembereth the name of his Lord, and prayeth.

502 (498). No. 1. SIPARA XXX, CHAPTER CVIII, p. 286, Vol. IV.

Verily we have given thee Al Kauthar.

503 (499). No. 2. SIPARA XXX, CHAPTER CVIII, p. 286, Vol. IV.

Wherefore pray unto thy Lord, and slay *the victims.*

504 (500). No. 3. SIPARA XXX, CHAPTER CVIII, p. 287, Vol. IV.

Verily he who hateth thee shall be childless.

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477 (473). No. 7. SIPARA XXIX, CHAPTER LXXIV, p. 195, Vol. IV.

And patiently wait for thy Lord.

478 (474). No. 41. SIPARA XXIX, CHAPTER LXXIV, p. 198, Vol. IV.

Every soul *is* given in pledge for that which it shall have wrought: except the companions of the right hand.

479 (475). No. 42. SIPARA XXIX, CHAPTER LXXIV, p. 198, Vol. IV.

Who shall dwell in gardens, and shall ask one another questions concerning the wicked,

480 (476). No. 43. SIPARA XXIX, CHAPTER LXXIV, p. 198, Vol. IV.

And shall also ask the wicked themselves, saying, "What hath brought you into hell?"

481 (477). No. 44. SIPARA XXIX, CHAPTER LXXIV, p. 198, Vol. IV.

They shall answer, "We were not of those who were constant at prayer;

482 (478). No. 45. SIPARA XXIX, CHAPTER LXXIV, p. 198, Vol. IV.

"Neither did we feed the poor;

483 (479). No. 46. SIPARA XXIX, CHAPTER LXXIV, p. 198, Vol. IV.

"And we waded in vain disputes with the fallacious reasoners;

484 (480). No. 47. SIPARA XXIX, CHAPTER LXXIV, p. 198, Vol. IV.

"And we denied the Day of Judgment,

485 (481). No. 48. SIPARA XXIX, CHAPTER LXXIV, p. 198, Vol. IV.

"Until death overtook us."

486 (482). No. 49. SIPARA XXIX, CHAPTER LXXIV, p. 198, Vol. IV.

And the intercession of the interceders shall not avail them.

487 (483). No. 16. SIPARA XXIX, CHAPTER LXXV, p. 200, Vol. IV.

Move not thy tongue, *O Muhammad,* in *repeating the revelations brought thee by Gabriel, before he shall have finished the same,* that thou mayest quickly commit them to memory;

488 (484). No. 17. SIPARA XXIX, CHAPTER LXXV, p. 200, Vol. IV.

For the collecting the *Quran* in thy mind, and the *teaching thee the true* reading thereof, *are incumbent* on us.

489 (485). No. 18. SIPARA XXIX, CHAPTER LXXV, p. 201, Vol. IV.

But when we shall have read the same *unto thee by the tongue of the angel,* do thou follow the reading thereof;

490 (486). No. 19. SIPARA XXIX, CHAPTER LXXV, p. 201, Vol. IV.

467 (463). No. 10. SIPARA XXIX, CHAPTER LXXI, p. 183, Vol. IV.
And he will cause the heaven to pour down rain plentifully upon you.

468 (464). No. 11. SIPARA XXIX, CHAPTER LXXI, p. 183, Vol. IV.
And he will give you increase of wealth and of children; and he will provide you gardens, and furnish you with rivers.

469 (465). No. 18. SIPARA XXIX, CHAPTER LXXII, p. 188, Vol. IV.
Verily the places of worship *are set apart* unto God: wherefore invoke not any *other therein* together with God.

470 (466). No. 1. SIPARA XXIX, CHAPTER LXXIII, p. 191, Vol. IV.
O thou wrapped up, arise *to prayer, and continue therein* during the night, except a small part; *that is to say, during* one half thereof: or do thou lessen the same a little or add thereto. And repeat the Quran with a distinct and sonorous voice.

471 (467). No. 20. SIPARA XXIX, CHAPTER LXXIII, p. 192, Vol. IV.
Thy Lord knoweth that thou continuest *in prayer and meditation sometimes* near two third parts of the night, and *sometimes* one half thereof, and *at other times* one third part thereof; and a part of *thy companions*, who *are* with thee, *do the same*. But God measureth the night and the day; he knoweth that ye cannot *exactly* compute the same: wherefore he turneth favourably unto you. Read, therefore, so much of the Quran as may be easy *unto you*. He knoweth that there will be some infirm among you; and others travel through the earth, that they may obtain *a competency* of the bounty of God; and others fight in the defence of God's faith. Read, therefore, so much of the same as may be easy. And observe the stated times of prayer, and pay the legal alms; and lend unto God an acceptable loan.

472 (468). No. 1. SIPARA XXIX, CHAPTER LXXIV, p. 195, Vol. IV.
O thou covered, arise and preach.

473 (469). No. 3. SIPARA XXIX, CHAPTER LXXIV, p. 195, Vol. IV.
And magnify thy Lord.

474 (470). No. 4. SIPARA XXIX, CHAPTER LXXIV, p. 195, Vol. IV.
And cleanse thy garments.

475 (471). No. 5. SIPARA XXIX, CHAPTER LXXIV, p. 195, Vol. IV.
And fly *every* abomination.

476 (472). No. 6. SIPARA XXIX, CHAPTER LXXIV, p. 195, Vol. IV.
And be not liberal in hopes to receive more in return.

460 (456). No. 2. Sipara XXVIII, Chapter LXV, p. 155, Vol. IV.

And when they shall have fulfilled their term, either retain them with kindness, or part from them honourbly : and take witnesses from among you, men of integrity ; and give *your* testimony as in the presence of God. This admonition is given unto him who believeth in God and the last day.

461 (457). No. 4. Sipara XXVIII, Chapter LXV, p. 155, Vol. IV.

As to such of your wives as shall despair having their courses, *by reason of their age ;* if ye be in doubt *thereof*, let their term *be* three months : and *let the same be the term of* those who have not yet had their courses. But *as to* those who are pregnant, their term *shall be* until they be delivered of their burden. And whoso feareth God, unto him will he make his command easy.

462 (458). No. 6. Sipara XXVIII, Chapter LXV, p. 156, Vol. IV.

Suffer the *women whom ye divorce* to dwell in *some part* of *the houses* wherein ye dwell ; *according to the room and conveniences* of the *habitations* which ye possess : and make them not uneasy, that ye may reduce them to straits. And if they be with child, expend on them *what shall be needful*, untill they be delivered of their burden. And if they suckle *their children* for you, give them their hire ; and consult among yourselves, according to what shall be just and reasonable. And if ye be put to a difficulty *herein*, and another *woman* shall suckle *the child* for him.

463 (459). No. 7. Sipara XXVIII, Chapter LXV, p. 156, Vol. IV.

Let him who hath plenty expend *proportionably in the maintenance of the mother and the nurse* out of his plenty : and let him whose income is scanty expend *in proportion* out of that which God hath given him. God obligeth no man to more than be hath given him *ability to perform :* God will cause ease to succeed hardship.

464 (460). No. I. Sipara XXVIII Chapter LXVI, p. 159, Vol. IV.

O Prophet, why holdest thou that to be prohibited which God hath allowed thee, seeking to please thy wives ; since God *is* inclined to forgive, *and* merciful !

465 (461). No. 2. Sipara XXVIII, Chapter LXVI, p. 160, Vol. IV.

God hath allowed you the dissolution of your oaths ; and God *is* your master ; and he *is* knowing *and* wise.

466 (462). No. 9. Sipara XXIX, Chapter LXXI, p. 183, Vol. IV.

And I said, Beg pardon of your Lord ; for he is inclined to forgive.

faith unto thee that they will not associate anything with God, nor steal, nor commit fornication, nor kill their children, nor come with a calumny which they have forged between their hands and their feet, nor be disobedient to thee in that which shall be reasonable: then do thou plight thy faith unto them, and ask pardon for them of God; for God *is* inclined to forgive, *and* merciful.

454 (450). No. 9. SIPARA XXVIII, CHAPTER LXII, p. 145, Vol. IV.

O true believers, when ye are called to prayer on the day of the assembly, hasten to the commemoration of God and leave merchandising. This *will be* better for you, if you knew *it*.

455 (451). No. 10, SIPARA XXVIII, CHAPTER LXII, p. 146, Vol. IV.

And when prayer is ended, then disperse yourselves through the land *as ye list*, and seek *gain* of the liberality of God: and remember God frequently, that ye may prosper.

456 (452). No. 11. SIPARA XXVIII, CHAPTER LXII, p. 146, Vol. IV.

But when they see any merchandising or sport, they flock thereto, and leave thee standing up *in the pulpit*. Say, The *reward* which *is* with God *is* better than any sport or merchandise: and God is the best provider.

457 (453). No. 1. SIPARA XXVIII, CHAPTER LXIII, p. 148, Vol. IV.

When the hypocrites come unto thee, they say, We bear witness that thou *art* indeed the Apostle of God. And God knoweth that thou *art* indeed his Apostle; but God beareth witness that the hypocrites *are* certainly liars.

458 (454). No. 2. SIPARA XXVIII, CHAPTER LXIII, p. 148, Vol. IV.

They have taken their oaths for a protection, and they turn *others* aside from the way of God: it is surely evil which they do.

459 (455). No. 1. SIPARA XXVIII, CHAPTER LXV, p. 155, Vol. IV.

O Prophet, when ye divorce women, put them away at their appointed term; and compute the term *exactly*: and fear God your Lord. Oblige them not to go out of their apartments, neither let them go out, *until the term be expired*, unless they be guilty of manifest uncleanness. These *are* the statutes of God; and whoever transgresseth the statutes of God assuredly injureth his own soul. Thou knowest not whether God will bring something new to pass, *which may reconcile them* after this.

448 (444). No. 8. Sipara XXVIII, Chapter LIX, p. 131, Vol. IV.

A part also belongeth to the poor Muhajirin, who have been dispossesed of their houses and their substance, seeking favour from God and *his* good-will, and assisting God and his Apostle. These are the men of veracity.

449 (445). No. 8. Sipara XXVIII, Chapter LX, p. 136, Vol. IV.

As to those who have not borne arms against you on account of religion, nor turned you out of your dwellings, God forbiddeth you not to deal kindly with them, and to behave justly towards them ; for God loveth those who act justly.

450 (446). No. 9. Sipara XXVIII, Chapter LX, p. 137, Vol. IV.

But as to those who have borne arms against you on account of religion, and have dispossessed you of your habitations, and have assisted in dispossessing you, God forbiddeth you to enter into friendship with them : and whosoever *of you* entereth into friendship with them, those are unjust doers.

451 (447). No. 10. Sipara XXVIII, Chapter LX, p. 137, Vol. IV.

O true believers, when believing women come unto you as refugees, try them : God well knoweth their faith. And if ye know them *to be* true believers, send them not back to the infidels : they *are* not lawful for the *unbelievers to have in marriage ;* neither are *the unbelievers* lawful for them. But give *their unbelieving husbands* what they shall have expended *for their dowers.* Nor *shall it be* any crime in you if ye marry them, provided ye give them their dowries. And retain not the patronage of the unbelieving *women ;* but demand back that which ye have expended *for the dowry of such of your wives as go over to the unbelievers ;* and let them demand back that which they have expended *for the dowry of those who come over to you.* This *is* the judgment of God, which he establisheth among you, and God *is* knowing *and* wise.

452 (448). No. 11. Sipara XXVIII, Chapter LX, p. 138, Vol. IV.

If any of your wives escape from you to the unbelievers, and ye have your turn *by the coming over of any of the unbelievers' wives to you ;* give unto those *believers* whose wives shall have gone away, *out of the dowries of the latter,* so much as they shall have expended *for the dowers of the former* : and fear God, in whom ye believe.

453 (449). No. 12. Sipara XXVIII, Chapter LX, p. 138, Vol. IV.

O Prophet, when believing *women* come unto thee, and plight their

442 (438), No. 4. SIPARA XXVIII, CHAPTER LVIII, p. 124, Vol. IV.

Those who divorce their wives by declaring that they will for the future regard them as their mothers, and afterwards would repair what they have said, *shall be obliged* to free a captive before they touch one another. That *is* what ye are warned *to perform*: and God *is* well apprised of that which ye do.

443 (439). No. 5. SIPARA XXVIII, CHAPTER LVIII, p. 124, Vol. IV.

And whoso findeth not *a captive to redeem shall observe* a fast of two consecutive months before they touch one another. And whoso shall not be able *to fast that time shall* feed threescore poor men. This *is ordained you* that ye may believe in God and his Apostle. These *are* the statutes of God : and for the unbelievers *is prepared* a grievous torment.

444 (440). No. 2. SIPARA XXVIII, CHAPTER LIX, p. 129, Vol. IV.

It was he who caused those who believed not, of the people who receive the Scripture, to depart from their habitations at the first emigration. Ye did not think that they would go forth ; and they thought that their fortresses would protect them against God. But *the chastisement of* God came upon them from whence they did not expect ; and he cast terror into their hearts. They pulled down their houses with their own hands, and the hands of the true believers. Wherefore take example *from them*, O ye who have eyes.

445 (441). No. 5. SIPARA XXVIII, CHAPTER LIX, p. 130, Vol. IV.

What palm trees ye cut down or left standing on their roots, *were so cut down or left* by the will of God; and that he might disgrace the wicked doers.

446 (442). No. 6. SIPARA XXVIII, CHAPTER LIX, p. 130, Vol. IV.

And *as to the spoils* of these *people* which God hath granted *wholly* to his Apostle, ye did not push forward any horses or camels against the same ; but God giveth unto his apostles dominion over whom he pleaseth: for God *is* almighty.

447 (443). No. 7. SIPARA XXVIII, CHAPTER LIX, p. 130, Vol. IV.

The spoils of the inhabitants of the towns which God hath granted to his Apostle *are due* unto God and to the Apostle, and to him who is of kin *to the Apostle*, and the orphans, and the poor, and the traveller; that they may not be *for ever divided* in a circle among such of you as are rich. What the Apostle shall give you, that accept ; and what he shall forbid you, *that* abstain from : and fear God ; for God *is* severe in chastising.

429 (425). No. 36. Sipara XXVII, Chapter LI, p. 82, Vol. IV.
But we found not therein more than one family of Muslims.

430 (426). No. 21. Sipara XXVII, Chapter LII, p. 86, Vol. IV.
And unto those who believe, and whose offspring follow them in the faith, we will join their offspring *in Paradise*; and we will not diminish unto them aught of *the merit of* their works. (Every man *is* given in pledge for that which he shall have wrought).

431 (427). No. 28. Sipara XXVII, Chapter LIV, p. 99, Vol. IV.
And prophesy unto them that the water *shall be* divided between them, and each portion *shall be* sat down to *alternately*.

432 (428). No. 68. Sipara XXVII, Chapter LV, p. 106, Vol. III.
In each of them *shall be* fruits, and palm-trees, and pomegranates.

433 (429). No. 73. Sipara XXVII, Chapter LVI, p. 113, Vol. IV.
Wherefore praise the name of thy Lord, the great *God*.

434 (430). No. 74. Sipara XXVII, Chapter LVI, p. 113, Vol. IV.
Moreover I swear by the setting of the stars,

435 (431). No. 75. Sipara XXVII, Chapter LVI, p. 113, Vol. IV.
(And it *is* surely a great oath, if ye know *it*).

436 (432). No. 76. Sipara XXVII, Chapter LVI, p. 113, Vol. IV.
That this *is* the excellent Quran.

437 (433). No. 77. Sipara XXVI, Chapter LVI, p. 113, Vol. IV.
The original whereof is written in the preserved book.

438 (434). No 78. Sipara XXVII, Chapter LVI, p. 113, Vol. IV.
None shall touch the same except those who are clean.

439 (435). No. 79. Sipara XXVII, Chapter LVI, p. 113, Vol. IV.
It is a revelation from the Lord of all creatures.

440 (436): No. 1. Sipara XXVIII, Chapter LVIII, p. 123, Vol. IV.
Now hath God heard the speech of her who disputed with thee concerning her husband, and made her complaint unto God; and God hath heard your mutual discourse: for God *both* heareth *and* seeth.

444 (437). No. 2. Sipara XXVIII, Chapter LVIII, p. 123, Vol. IV.
As to those among you who divorce their wives by declaring that they will thereafter regard them as their mothers, *let them know that* they *are* not their mothers. They only *are* their mothers who brought them forth; and they certainly utter an unjustfiable saying and a falsehood: but God *is* gracious *and* ready to forgive.

fear: for *God* knoweth that which ye know not; and he hath appointed *you*, besides this, a speedy victory.

422 (418). No. 28. SIPARA XXVI, CHAPTER XLVIII, p. 66, Vol. IV.

It is he who hath sent his Apostle with the direction, and the religion of truth; that he may exalt the same above every religion: and God is a sufficient witness *hereof*.

423 (419). No. 29. SIPARA XXVI, CHAPTER XLVIII, p. 67, Vol. IV.

Muhammad *is* the Apostle of God: and those who are with him *are* fierce against the unbelievers, *but* compassionate towards one another. Thou mayest see them bowing down, prostrate, seeking a recompense from God, and *his* good-will. Their signs *are* in their faces, being marks of *frequent* prostration. This *is* their description in the Pentateuch, and their description in the Gospel: *they are* as seed which putteth forth its stalk and strengtheneth it, and swelleth in the ear, and riseth upon its stem; giving delight unto the sower. *Such are the Muslims described to be*: that the infidels may swell with indignation at them. God hath promised unto such of them as believe and do good works pardon and a great reward.

424 (420). No. 1. SIPARA XXVI, CHAPTER XLIX, p. 69, Vol. IV.

O true believers, anticipate not *any matter* in the sight of God and his Apostle: and fear God; for God *both* heareth *and* knoweth.

425 (421). No. 6. SIPARA XXVI, CHAPTER XLIX, p. 69, Vol. IV.

O true believers, if a wicked man come unto you with a tale, inquire strictly *into the truth thereof*; lest ye hurt people through ignorance, and afterwards repent of what ye have done.

426 (422). No. 9. SIPARA XXVI, CHAPTER XLIX, p. 70, Vol. IV.

If two parties of the believers contend with one another, do ye *endeavour to* compose the matter between them: and if the one of them offer an insult unto the other, fight against that *party* which offered the insult, until they return unto the judgment of God; and if they do return, make peace between them with equity: and act with justice; for God loveth those who act justly.

427 (423). No. 10. SIPARA XXVI, CHAPTER XLIX, p. 70, Vol. IV.

Verily the true believers are brethren; wherefore reconcile your brethren; and fear God, that ye may obtain mercy.

428 (424). No. 35. SIPARA XXVII, CHAPTER LI, p. 82, Vol. IV.

And we brought forth the true believers who were in *the city*.

414 (410). No. 29. SIPARA XXVI, CHAPTER XLVI, p. 49, Vol. IV.

They said, Our people, verily we have heard a book *read unto us*, which hath been revealed since Moses, confirming the *scripture* which *was delivered* before it, *and* directing unto the truth and the rightway.

415 (411). No. 30. SIPARA XXVI, CHAPTER XLVI, p. 49, Vol. IV.

Our people, obey God's preacher; and believe in him; that he may forgive you your sins, and may deliver you from a painful punishment.

416 (412). No. 4. SIPARA XXVI, CHAPTER XLVII, p. 53, Vol. IV.

When ye encounter the unbelievers, strike off *their* heads, until ye have made a great slaughter among them; and bind *them* in bonds; and either *give them* a free dismission afterwards, or *exact* a ransom; until the war shall have laid down its arms.

417 (413). No. 16. SIPARA XXVI, CHAPTER XLVIII, p. 62, Vol. IV.

Say unto the Arabs of the desert who were left behind, Ye shall be called forth against a mighty *and* a warlike nation; ye shall fight against them, or they shall profess Islam. If ye obey, God will give you a glorious reward: but if ye turn back, as ye turned back heretofore, he will chastise you with a grievous chastisement.

418 (414). No. 17. SIPARA XXVI, CHAPTER XLVIII, p. 62, Vol. IV.

It shall be no crime in the blind, neither shall it be a crime in the lame, neither shall it be a crime in the sick, *if they go not forth to war*: and those who shall obey God and his Apostle, he shall lead them into gardens beneath which rivers flow; but whoso shall turn back, he will chastise him with a grievous chastisement.

419 (415). No. 24. SIPARA XXVI, CHAPTER XLVIII, p. 64, Vol. IV.

It was he who restrained their hands from you, and your hands from them, in the valley of Makka; after that he had given you the victory over them: and God saw that which ye did.

420 (416). No. 25. SIPARA XXVI, CHAPTER XLVIII, p. 65, Vol. IV.

These *are they* who believed not, and hindered you from *visiting* the holy temple, and *also hindered* the offering being detained, that it should not arrive at the place where it ought to be sacrified.

421 (417). No. 27. SIPARA XXVI, CHAPTER XLVIII, p. 66, Vol. IV.

Now hath God in truth verified unto his Apostile the vision *wherein he said*, Ye shall surely enter the holy temple *of Makka*, if God please, in full security; having your heads shaved and your hair cut: ye shall not

405 (401). No. 41. SIPARA XXV, CHAPTER XLII, p. 18, Vol. IV.

And whoso beareth *injuries* patiently and forgiveth, verily this *is* a necessary work.

406 (402). No. 50. SIPARA XXV, CHAPTER XLII, p. 19, Vol. IV.

It is not *fit* for man that God should speak unto him otherwise than by *private* revelation, or from behind a veil, or by his sending of a messenger to reveal, by his permission, that which he pleaseth; for he *is* high *and* wise.

407 (403). No. 61. SIPARA XXV, CHAPTER XLIII, p. 27, Vol. IV.

And he *shall be* a sign of the *approach of the last* hour; wherefore doubt not thereof. And follow me: this *is* the right way.

408 (404). No. 86. SIPARA XXV, CHAPTER XLIII, p. 29, Vol. IV.

They whom they invoke besides him have not the privilege to intercede *for others;* except those who bear witness to the truth, and know *the same.*

409 (405). No. 9. SIPARA XXV, CHAPTER XLIV, p. 33, Vol. IV.

But observe *them* on the day *whereon* the heaven shall produce a visible smoke,

410 (406). No. 10. SIPARA XXV, CHAPTER XLIV, p. 33, Vol. IV.

Which shall cover mankind: this *will be* a tormenting plague.

411 (407). No. 11. SIPARA XXV, CHAPTER XLIV, p. 33, Vol. IV.

They shall say, O Lord, take *this* plague from off us: verily we *will become* true believers.

412 (408). No. 14. SIPARA XXVI, CHAPTER XLVI, p. 46, Vol. IV.

We have commanded man *to show* kindness to his parents: his mother beareth him *in her womb* with pain, and bringeth him forth with pain: and *the space of* his being carried *in her womb,* and *of* his weaning, *is* thirty months; until when he attaineth his age of strength, and attaineth *the age* of forty years, he saith, O Lord, excite me, by thy inspiration, that I may be grateful for their favours, wherewith thou hast favoured me and my parents; and that I may work righteousness, which may please thee: and be gracious unto me in my issue; for I am turned unto thee, and am a Muslim.

413 (409). No. 28. SIPARA XXVI, CHAPTER XLVI, p. 48, Vol. IV.

Remember when we caused certain of the genii to turn aside unto thee, that they might hear the Quran; and when they were present at *the reading of* the same, they said *to one another,* Give ear: and when it was ended, they returned back unto their people, preaching *what they had heard.*

396 (392). No. 24. SIPARA XXIII, CHAPTER XXXVIII, p. 380, Vol. III.

Wherefore we foregave him this *fault;* and he *shall be* admitted to approach near unto us, and *shall have* an excellent place of abode *in Paradise.*

397 (395). No. 9. SIPARA XXIII, CHAPTER XXXIX, p. 391, Vol. III.

If ye be ungrateful, verily God hath no need of you: yet he liketh not ingratitude in his servants; but if ye be thankful, he will be well pleased with you. A burdened *soul* shall not bear the burden of another; hereafter shall ye return unto your Lord, and he shall declare unto you that which ye have wrought, *and will reward you accordingly;* for he knoweth the innermost parts of *your* breasts.

398 (394). No. 68. SIPARA XXIV, CHAPTER XXXIX, p.399, Vol. III.

The trumpet shall be sounded, and whoever *are* in heaven, and whoever *are* on earth shall expire, except those whom God shall please *to exempt from the common fate.* Afterwards it shall be sounded again, and behold they shall arise and look *up.*

399 (395). No. 69. SIPARA XXIV, CHAPTER XXXIX, p.399, Vol. III.

And the earth shall shine by the light of its Lord; and the book shall be laid *open,* and the prophets and the martyrs shall be brought *as witnesses;* and judgment shall be given between them with truth, and they shall not be treated unjustly.

400 (396). No. 49. SIPARA XXIV, CHAPTER XL, p. 410, Vol. III.

They shall be exposed to the fire *of hell* morning and evening; and the day whereon the hour *of judgment* shall come *it shall be said unto them,* Enter, O people of Pharaoh, into a most severe torment.

401 (397). No. 37. SIPARA XXV, CHAPTER XLII, p. 17, Vol. IV.

And who, when an injury is done them, avenge themselves.

402 (398). No. 38. SIPARA XXV, CHAPTER XLII, p. 17, Vol. IV.

(And the retaliation of evil *ought to be* an evil proportionate thereto): but he who forgiveth and is reconciled *unto his enemy* shall receive his reward from God; for he loveth not the unjust doers.

403 (399). No. 39. SIPARA XXV, CHAPTER XLII, p. 17, Vol. IV.

And whoso shall avenge himself, after he hath been injured; as to these it is not lawful to punish them *for it.*

404 (400). No. 40. SIPARA XXV, CHAPTER XLII, p. 18, Vol. IV.

But it is only lawful to punish those who wrong men, and act insolently in the earth, against justice; these shall suffer a grevious punishment.

387 (383). No. 103. SIPARA XXIII, CHAPTER XXXVII, p. 369, Vol. III.

And when they had submitted themselves *to the Divine will*, and *Abraham* had laid *his son* prostrate on his face.

388 (384). No. 104. SIPARA XXIII, CHAPTER XXXVII, p. 369, Vol. III.

We cried unto him, O Abraham!

389 (385). No. 105. SIPARA XXIII, CHAPTER XXXVII, p. 369, Vol. III.

Now hast thou verified the vision. Thus do we reward the righteous.

390 (386). No. 106. SIPARA XXIII, CHAPTER XXXVII, p. 369, Vol. III.

Verily this was a manifest trial.

391 (387). No. 107. SIPARA XXIII, CHAPTER XXXVII, p. 369, Vol. III.

And we ransomed him with a noble victim.

392 (388). No. 20. SIPARA XXIII, CHAPTER XXXVIII, p. 379, Vol. III.

Hath the story of the *two* adversaries come to *thy knowledge*? when they ascended over the wall into the upper apartment.

393 (389). No. 21. SIPARA XXIII, CHAPTER XXXVIII, p. 379, Vol. III.

When they went in unto David, and he was afraid of them. They said: Fear not: *we are* two adversaries *who have a controversy to be deceived.** The one of us hath wronged the other: wherefore judge between us with truth, and be not unjust; and direct us in the even way.

394 (390). No. 22. SIPARA XXIII, CHAPTER XXXVIII, p. 380, Vol. III.

This my brother had ninety and nine sheep, and I had only one ewe; and he said: Give her me to keep, and he prevailed against me in the discourse *which we had together*.

395 (391). No. 23. SIPARA XXIII, CHAPTER XXXVIII, p. 380, Vol. III.

David answered, Verily he hath wronged thee in demanding thine ewe *as an addition* to his own sheep; and many of them who are concerned together *in business* wrong one another, except those who believe and do that which is right; but how few are they! And David perceived that we had tried him *by this parable*, and he asked pardon of his Lord, and he fell down and bowed himself, and repented.

* On comparing this text as in Reverend Wherry's book with the same text in Sale's Koran of the edition of 1891, page 373, line 8, it appears that in Sale's work this word is "decided."

376 (372. No. 55. SIPARA XXII, CHAPTER XXXIII, p. 325, Vol. III.

It shall be no crime in them, as to their fathers, or their sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or the *slaves* which their right hands possess, *if they speak to them unveiled*: and fear ye God; for God is witness of all things.

377. (373) No. 56. SIPARA XXII, CHAPTER XXXIII, p. 326, Vol. III.

Verily God and his angels bless the Prophet. O true believers, do ye *also* bless him, and salute *him* with *a respectful* salutation.

378 (374) No. 77. SIPARA XXIII. CHAPTER XXXVI p.359, Vol. III.

Doth not man know that we have created him of seed? Yet behold he is an open disputer *against the resurrection.*

379 (375). No. 78. SIPARA XXIII. CHAPTER XXXVI p. 359, Vol. III.

And he propoundeth unto us a comparison, and forgetteth his creation. He saith, Who shall restore bones to life when they are rotten?

380 (376). No. 79, SIPARA XXIII, CHAPTER XXXVI, p.359, Vol. III.

Answer, He shall restore them to life who produced them the first time; for he is skilled in every *kind* of creation.

381 (377). No. 80. SIPARA XXIII, CHAPTER XXXVI, p.359, Vol. III.

Who giveth you fire out of the green tree, and behold, ye kindle *your fuel* from thence.

382 (378). No. 81. SIPARA XXIII, CHAPTER XXXVI, p. 359, Vol. III.

Is not he who hath created the heavens and the earth able to create *new creatures* like unto them? Yea, certainly; for he *is* the wise Creator.

383 (379). No. 82. SIPARA XXIII, CHAPTER XXXVI, p. 359 Vol. III.

His command, when he willeth a thing, *is* only that he saith unto it, Be; and it is.

384 (380). No. 83. SIPARA XXIII, CHAPTER XXXVI, p. 359, Vol. III.

Wherefore praise be unto him in whose hand is the kingdom of all things, and unto whom ye shall return *at the last day.*

385 (381). No. 100. SIPARA XXIII, CHAPTER XXXVII, p. 368, Vol. III.

And when he had attained to *years of* discretion, *and could join in acts of religion* with him. *Abraham* said *unto him*, O my son, verily I saw in a dream that I should offer thee in sacrifice, consider therefore what thou art of opinion *I should do.*

386 (382). No. 102. SIPARA XXIII, CHAPTER XXXVII, p. 369, Vol. III.

He answered, O my father, do what thou art commanded; thou shalt find me, if God please, a patient person.

370 (366). No. 40. Sipara XXII, Chapter XXXIII, p.321, Vol. III.

Muhammad is not the father of any man among you; but the Apostle of God and the seal of the prophets: and God knoweth all things.

371 (367). No. 48. Sipara XXII, Chapter XXXIII, p. 322, Vol.III.

O true believers, when ye marry *women who are* believers, and afterwards put them away before ye have touched them, *there is* no term prescribed you to fulfil towards them *after their divorce*; but make them a present, and dismiss them freely with an honourable dismission.

372 (368). No. 49. Sipara XXII, Chapter, XXXIII, p. 322, Vol. III.

O Prophet, we have allowed thee thy wives unto whom thou hast given their dower, and also the *slaves* which thy right hand possesseth, of the *booty* which God hath granted thee; and the daughters of thy uncle, and the daughters of thy aunts, both on thy father's side and on thy mother's side, who have fled with thee *from Makkah*, and any *other* believing woman, if she give herself unto the Prophet, in case the Prophet desireth to take her to wife. *This is* a peculiar privilege *granted* unto thee above the rest of the true believers.

373 (369) No. 50. Sipara XXII, Chapter XXXIII, p. 323, Vol. III.

We know what we have ordained them concerning their wives, and the *slaves* which their right hands possess: lest it should be *deemed* a crime in thee *to make use of the privilege granted thee;* for God is gracious *and* merciful.

374 (370). No. 53. Sipara XXII, Chapter XXXIII, p. 325, Vol. III.

O true believers, enter not the houses of the Prophet, unless it be permitted you to *eat* meat *with him*, without waiting his convenient time; but when ye are invited, then enter. And when ye shall have eaten, disperse yourselves, and *stay* not to enter into familar discourse; for this incommodeth the Prophet. He is ashamed *to bid* you *depart*; but God is not ashamed of the truth. And when ye ask of *the Prophet's wives* what ye may have occasion for, ask *it* of them from behind a curtain. This will be more pure for your hearts and their hearts. Neither is it *fit* for you to give any uneasiness to the Apostle of God, or to marry his wives after him for ever: for this would be a grievous thing in the sight of God.

375 (371). No. 54. Sipara XXII, Chapter XXXIII, p. 325, Vol. III.

Whether ye divulge a thing or conceal it, verily God knoweth all things.

and his wives *are* their mothers. Those who are related by consanguinity *are* nigher of kin the one of them unto the others, according to the book of God, than the *other* true believers, and the Muhajjirun: unless that ye do what is fitting and reasonable to your relations *in general*. This is written in the book *of God*.

364 (360). No. 28. SIPARA XXI, CHAPTER XXXIII, p. 316, Vol. III.

O Prophet, say unto thy wives, if ye seek this present life and the pomp thereof, come, I will make a handsome provision for you, and I will dismiss you with an honourable dismission.

365 (361). No. 29. SIPARA XXII, CHAPTER XXXIII, p. 317, Vol. III.

But if ye seek God and his Apostle, and the life to come, verily God hath prepared for such of you as work righteousness a great reward.

366 (362). No. 32. SIPARA XXII, CHAPTER XXXIII, p. 317, Vol. III.

O wives of the Prophet, ye are not as other women: if ye fear *God*, be not too complaisant in speech, lest he should covet in whose heart is a disease *of incontinence*; but speak the speech which is convenient.

367 (363) No. 33. SIPARA XXII, CHAPTER XXXIII, p. 317, Vol. III.

And sit still in your houses; and set not out yourselves with the ostentation of the former *time of* ignorance; and observe the appointed times of prayer and give alms, and obey God and his Apostle; for God desireth only to remove from you the abomination *of vanity, since ye are* the household *of the prophet*, and to purify you by a *perfect* purification.

368 (364). No. 36. SIPARA XXII, CHAPTER XXXIII, p. 318, Vol. III.

It is not *fit* for a true believer of either sex, when God and his Apostle have decreed a thing, that they should have the liberty of choosing a *different* matter of their own: and whoever is disobedient unto God and his Apostle surely erreth with a manifest error.

369 (365). No. 37. SIPARA XXII, CHAPTER XXXIII, p. 319, Vol. III.

And *remember* when thou saidst to him unto whom God had been gracious, and on whom thou *also* hadst conferred favours, Keep thy wife to thyself, and fear God: and thou didst conceal that in thy mind which God had *determined* to discover, and didst fear men; whereas it *was* more just that thou shouldst fear God. But when Zaid had determined the matter concerning her, *and had resolved to divorce her*, we joined her in marriage unto thee, lest a crime should be *charged* on the true believers, in *marrying* the wives of their adopted *sons*, when they have determined the matter concerning them; and the command of God is to be performed.

shall not be increased by *the blessing of* God ; but whatever ye shall give in alms, for God's sake, they shall receive a twofold *reward*.

357 (353). No. 5. SIPARA XXI, CHAPTER XXXI, p. 294, Vol. III.

There is a man who purchaseth a ludicrous story, that he may seduce *men* from the way of God, without knowledge, and may laugh the same to scorn : these shall suffer a shameful punishment.

358 (354). No. 14. SIPARA XXI, CHAPTER XXXI, p. 297, Vol. III.

But if *thy parents* endeavour to prevail on thee to associate with me that concerning which thou hast no knowledge, obey them not ; bear them company in this world in what shall be reasonable, but follow the way of him who sincerely turneth unto me. Hereafter unto me shall ye return, and then will I declare unto you that which ye have done.

359 (355). No. 34. SIPARA XXI, CHAPTER XXXI, p. 299, Vol. III.

Verily the knowledge of the hour *of judgment* is with God; and he causeth the rain to descend *at his own appointed time* ; and he knoweth what *is* in the wombs *of females*. No soul knoweth what it shall gain on the morrow ; neither doth any soul know in what land it shall die ; but God *is* knowing *and* fully acquainted *with all things*.

360 (356). No. 13. SIPARA XXI, CHAPTER XXXII, p. 304, Vol. III.

If we had pleased, we had certainly given unto every soul its direction ; but the word *which hath proceeded* from me must necessarily be fulfilled *when I said*, Verily I will fill hell with genii and men altogether.

361 (357). No. 4. SIPARA XXI, CHAPTER XXXIII, p. 309, Vol. III.

God hath not given a man two hearts within him ; neither hath he made your wives (some of whom ye divorce, regarding them thereafter as your mothers) your *true* mothers ; nor hath he made your adopted sons your *true* sons. This *is* your saying in your mouths : but God speaketh the truth ; and he directeth the *right* way.

362 (358). No. 5. SIPARA XXI, CHAPTER XXXIII, p. 310, Vol. III.

Call *such as are adopted* the sons of their *natural* fathers : this *will be* more just in the sight of God. And if ye know not their fathers, *let them be as your* brethren in religion, and your companions : and it shall be no crime in you that ye err *in this matter* ; but that *shall be criminal* which your hearts purposely design ; for God is gracious *and* merciful.

363 (359). No. 6. SIPARA XXI, CHAPTER XXXIII, p. 310, Vol. III.

The Prophet *is* nigher unto the true believers than their own souls ;

347 (343). No. 228. Sipara XIX, Chapter XXVI, p. 234, Vol. III.

And who defend themselves after they have been unjustly treated. And they who act unjustly shall know hereafter with what treatment they shall be treated.

348 (344). No. 84. Sipara XX, Chapter XXVII, p. 249, Vol. III.

When the sentence shall *be ready to* fall upon them, we will cause a beast to come forth unto them from out of the earth, which shall speak unto them : verily men do not firmly believe in our signs.

349 (345). No. 27. Sipara XX, Chapter XXVIII, p. 258, Vol. III.

And Shuaib said *unto Moses,* Verily I will give thee one of these my two daughters in marriage, on condition that thou serve me for hire eight years ; and if thou fulfil ten *years,* it *is* in thine own breast ; for I seek not to impose a hardship on thee : *and* thou shalt find me, if God please, a man of probity.

350 (346). No. 28. Sipara XX, Chapter XXVIII, p. 259, Vol. III.

Moses answered, *Let* this *be the covenant* between me and thee : which-soever of the two terms I shall fulfil, let it be no crime in me *if I then quit thy service* ; and God is witness of that which we say.

351 (347). No. 1. Sipara XXI, Chapter XXX, p. 283, Vol. III.

The Greeks have been overcome *by the Persians* in the nearest part of the land.

352 (348). No. 2. Sipara XXI, Chapter XXX, p. 283, Vol. III.

But after their defeat, they shall overcome *the others in their turn,* within a few years.

353 (349). No. 16. Sipara XXI, Chapter XXX, p. 287, Vol. III.

Wherefore glorify God, when the evening overtaketh you, and when ye rise in the morning.

354 (350). No. 17. Sipara XXI, Chapter XXX, p. 287, Vol. III.

And unto him be praise in heaven and earth ; and at sunset, and when ye rest at noon.

355 (351). No. 37. Sipara XXI, Chapter XXX, p. 289, Vol. III.

Give unto him who is of *kin to thee* his reasonable due, and also to the poor and the stranger : this is better for those who seek the face of God ; and they shall prosper.

356 (352). No. 38. Sipara XXI, Chapter XXX, p. 289, Vol. III.

Whatever ye shall give in usury, to be an increase of men's substance,

calling the one to the other. God knoweth such of you as privately withdraw themselves *from the assembly*, taking shelter behind one another. But let those who withstand his command take heed lest some calamity befall them *in this world*, or a grievous punishment be inflicted on them *in the life to come*.

335 (331). No. 50. SIPARA XIX, CHAPTER XXV, p. 215, Vol. III.

It is he who sendeth the winds, driving abroad the pregnant clouds, as the forerunners of his mercy: and we send down pure water from heaven.

336 (332). No. 51. SIPARA XIX, CHAPTER XXV, p. 216, Vol. III.

That we may thereby revive a dead country, and give to drink thereof unto what we have created, both of cattle and men, in great numbers.

337 (333). No. 63. SIPARA XIX, CHAPTER XXV, p. 217, Vol. III.

It is he who hath ordained the night and the day to succeed each other, for *the observation of* him who will consider, or desireth *to show his* gratitude.

338 (334). No. 192. SIPARA XIX, CHAPTER XXVI, p. 232, Vol. III.

This *book* is certainly a revelation from the Lord of all creatures,

339 (335). No. 193. SIPARA XIX, CHAPTER XXVI, p. 232, Vol. III.

Which the faithful spirit hath caused to descend

340 (336). No. 194. SIPARA XIX, CHAPTER XXVI, p. 232, Vol. III.,

Upon thy heart, that thou mightest be a preacher *to thy people*,

341 (337). No. 195. SIPARA XIX, CHAPTER XXVI, p. 232, Vol. III.

In the perspicuous Arabic tongue,

342 (338). No. 196. SIPARA XIX, CHAPTER XXVI, p. 232, Vol. III.

And it is *borne witness to* in the scriptures of former ages.

343 (339). No. 224. SIPARA XIX, CHAPTER XXVI, p. 234, Vol. III.

And those who err follow *the steps of the* poets.

344 (340). No. 225. SIPARA XIX, CHAPTER XXVI, p. 234, Vol. III.

Dost thou not see that they rove *as bereft of their senses* through every valley,

345 (341). No. 226. SIPARA XIX, CHAPTER XXVI, p. 234, Vol. III.

And that they say that which they do not?

346 (342). No. 227. SIPARA XIX, CHAPTER XXVI, p. 234, Vol. III.

Except those who believe, and do good works, and remember God frequently,

shall compel them *thereto*, verily God *will be* gracious *and* merciful *unto such women* after their compulsion.

330 (326). No. 57. Sipara XVIII, Chapter XXIV, p. 202, Vol. III.

O true believers, let your slaves and those among you who shall not have attained the age of puberty ask leave of you, *before they come into your presence*, three times *in the day, namely*, before the morning prayer, and when you lay aside your garments at noon, and after the evening prayer. *These are the* three times for you *to be private:* it shall be no crime in you, or in them, *if they go in to you without asking permission* after these *times*, while ye are in frequent attendance, the one of you on the other. Thus God declareth *his* signs unto you; for God *is* knowing *and* wise.

331 (327). No. 58. Sipara XVIII, Chapter XXIV, p. 203, Vol. III.

And when your children attain *the age of* puberty, let them ask leave *to come into your presence at all times*, in the same manner as those who *have attained that age* before them ask leave. Thus God declareth his signs unto you; and God *is* knowing *and* wise.

332 (328). No. 59. Sipara XVIII, Chapter XXIV, p. 203, Vol. III.

As to such women as are past child-bearing, who hope not to marry *again because af their advanced age*, it shall be no crime in them if they lay aside their *outer* garments, not showing *their* ornaments; but if they abstain *from this, it will be* better for them. God *both* heareth *and* knoweth.

333 (329). No. 60. Sipara XVIII, Chapter XXIV, p. 204, Vol. III

It shall be no crime in the blind, nor shall it be any crime in the lame, neither shall it be any crime in the sick, or in yourselves, that ye, eat in your houses, or in the houses of your fathers, or the houses of your mothers, or in the houses of your brothers, or the houses of your sisters, or the houses of your uncles on the father's side, or the houses of your aunts on the father's side, or the houses of your uncle's on the mother's side, the houses of your aunts on the mother's side, or *in those houses* the keys whereof ye have in your possession, or *in the house* of your friend. It shall not be any crime in you whether ye eat together or separately. And when ye enter any houses, salute one another on the part of God with a blessed and a welcome salutation. Thus God declareth his signs unto you, that ye may understand.

334 (330). No. 63. Sipara XVIII, Chapter XXIV, p. 205, Vol. III.

Let not the calling of the Apostle be esteemed among you, as your

324 (320). No. 28. SIPARA XVIII, CHAPTER XXIV, p. 195, Vol. III.

And if ye shall find no person in the *houses*, yet do not enter them until leave be granted you; and if it be said unto you, return back, do ye return back. This *will be* more decent for you; and God knoweth that which ye do.

325 (321). No. 29. SIPARA XVIII, CHAPTER XXIV, p. 195, Vol. III.

It shall be no crime in you that ye enter uninhabited houses, wherein ye may meet with a convenience. God knoweth that which ye discover and that which ye conceal.

326 (322). No. 30. SIPARA XVIII, CHAPTER XXIV, p. 195, Vol. III.

Speak unto the true believers, that they restrain their eyes, and keep themselves from immodest actions; this will be more pure for them, for God is well acquainted with that which they do.

327 (323). No. 31. SIPARA XVIII, CHAPTER XXIV, p. 196, Vol. III.

And speak unto the believing women, that they restrain their eyes *and preserve their modesty, and discover not their ornaments, except what necessarily* appeareth thereof; and let them throw their veils over their bosoms, and not show their ornaments, unless to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers, or their brother's sons, or their sister's sons, or their women, or the *captives* which their right hands shall possess, or unto such men as attend *them*, and have no need *of women*, or unto children who distinguish not the nakedness of women. And let them not make a noise with their feet, that their ornaments which they hide may *thereby* be discovered. And be ye all turned unto God, O true believers, that ye may be happy.

328 (324). No. 32. SIPARA XVIII, CHAPTER XXIV, p. 197, Vol. III.

Marry those who are single among you, and such as are honest of your men-servants and your maid-servants: if they be poor, God will enrich them of his abundance; for God *is* bounteous *and* wise.

329 (325). No. 33. SIPARA XVIII, CHAPTER XXIV, p. 197, Vol. III.

And let those who find not a match keep themselves *from fornication*, until God shall enrich them of his abundance. And unto such of your slaves as desire a written instrument *allowing them to redeem themselves on paying a certain sum*, write *one*, if ye know good in them; and give them of the riches of God, which he hath given you. And compel not your maid-servants to prostitute themselves, if they be willing to live chastely; that ye may seek the casual *advantage* of this present life; but whoever

315 (311). No. 3. SIPARA XVIII, CHAPTER XXIV, p. 190, Vol. III.

The whoremonger shall not marry any other than a harlot or an idolatress. And a harlot shall no *man* take in marriage, except a whoremonger or an idolater. And this *kind of marriage* is forbidden the true believers.

316 (312). No. 4. SIPARA XVIII, CHAPTER XXIV, p. 190, Vol. III.

But *as to* those who accuse women of reputation *of whoredom*, and produce not four witnesses *of the fact*, scourge them with fourscore stripes, and receive not their testimony for ever; for such are infamous prevaricators.

317 (313). No. 5. SIPARA XVIII, CHAPTER XXIV, p. 190, Vol. III.

Excepting those who shall afterwards repent, and amend; for *unto such will* God *be* gracious *and* merciful.

318 (314). No. 6. SIPARA XVIII, CHAPTER XXIV, p. 191, Vol. III.

They who shall accuse *their wives* of adultery, and shall have no witnesses *thereof* besides themselves, the testimony *which shall be required* of one of them *shall be*, that he swear four times by God that he speaketh the truth.

319 (314). No. 7. SIPARA XVIII, CHAPTER XXIV, p. 191, Vol. III.

And the fifth *time that he imprecate* the curse of God on him if he be a liar.

320 (316). No. 8. SIPARA XVIII, CHAPTER XXIV, p. 191, Vol. III.

And it shall avert the punishment from *the wife* if she swear four times by God that he is a liar.

321 (317). No. 9. SIPARA XVIII, CHAPTER XXIV, p. 191, Vol. III.

And if the fifth *time she imprecate* the wrath of God on her if he speaketh the truth.

322 (318). No. 10. SIPARA XVIII, CHAPTER XXIV, p. 191, Vol. III.

If *it were* not *for* the indulgence of God towards you, and his mercy, and that God is easy to be reconciled, *and* wise, *he would immediately discover your crimes*.

323 (319). No. 27. SIPARA XVIII, CHAPTER XXIV, p. 195, Vol. III.

O true believers, enter not any houses, besides your own houses, until ye have asked leave, and have saluted the family thereof; this *is* better for you, peradventure ye will be admonished.

307 (303). No. 34. SIPARA XVII, CHAPTER XXII, p. 163, Vol. III.

This is so. And whoso maketh valuable offerings unto God verily they *proceed* from the piety of *men's* hearts.

308 (304). No. 35. SIPARA XVII, CHAPTER XXII, p. 163, Vol. III.

Ye receive various advantages from the *cattle designed for sacrifices*, until a determined time *for slaying them*: then the place of sacrificing them *is* at the ancient house.

309 (305). No. 38. SIPARA XVII, CHAPTER XXII, p. 164, Vol. III.

The camels *slain for sacrifice* have we appointed for you as symbols of your obedience unto God; ye *also* receive *other* advantages from them. Wherefore commemorate the name of God over them *when ye slay them*, standing on their feet disposed in right order; and when they are fallen down *dead* eat of them, and give to eat *thereof both* unto him who is content *with what is given him, without asking*, and unto him who asketh. Thus have we given you dominion over them, that ye might return *us* thanks.

310 (306). No. 39. SIPARA XVII, CHAPTER XXII, p. 165, Vol. III.

Their flesh is not accepted of God, neither their blood, but your piety is accepted of him. Thus have we given you dominion over them, that ye might magnify God, for *the revelations* whereby he hath directed you. And bear good tidings unto the righteous.

311 (307). No. 12. SIPARA XVIII. CHAPTR XXIII, p. 175, Vol. III.

We formerly created man in a finer sort of clay.

312 (308). No. 13. SIPARA XVIII. CHAPTER XIII, p. 175, Vol. III.

Afterwards we placed him *in the form of* seed in a sure receptacle.

313 (309). No. 14. SIPARA XVIII. CHAPTER XXIII, p. 175, Vol. III.

Afterwards we made the seed coagulated blood; and we formed the coagulated blood into a piece of flesh; then we formed the piece of flesh into bones: and we clothed those bones with flesh: then we produced the same by another creation. Wherefore blessed be God, the most excellant Creator!

314 (310). No. 2. SIPARA XVIII, CHAPTER XXIV, p. 189, Vol. III.

The whore and the whoremonger shall ye scourge with a hundred stripes. And let not compassion towards them prevent you from *executing* the judgment of God, if ye believe in God and the last day: and let some of the true believers be witnesses of their punishment.

298 (294). No. 26. SIPARA XVII, CHAPTER XXI, p. 141, Vol. III.

They say, The Merciful hath begotten issue, *and the angels are his daughters*. God forbid! They are his honoured servants.

299 (295). No. 27. SIPARA XVII, CHAPTEA XXI, p. 141, Vol. III.

They prevent him not in anything which they say, and they execute his command.

300 (296). No. 78. SIPARA XVII, CHAPTER XXI, p. 148, Vol. III.

And *remember* David and Solomon, when they pronounced judgment concerning a field, when the sheep of *certain people* had fed therein by night, having no shepherd; and we were witnesses of their judgment.

301 (297). No. 79. SIPARA XVII, CHAPTER XXI, p. 148 Vol. III.

And we gave the understanding thereof unto Solomon. And on all *of them* we bestowed wisdom and knowledge.

302 (298). No. 25. SIPARA XVII, CHAPTER XXII, p. 160, Vol. III.

But they who shall disbelieve and obstruct the way of God and *hinder men from visiting* the holy temple *of Makkah*, which we have appointed *for a place of worship* unto *all* men, the inhabitant thereof and the stranger *have an* equal *right to visit it*: and whosoever shall seek impiously to profane it we will cause him to taste a grievous torment.

303 (299). No. 27. SIPARA XVII, CHAPTER XXII, p. 161, Vol. III.

Call to mind when we gave the site of the house *of the Kaabah* for an abode unto Abraham, *saying*, Do not associate anything with me, and cleanse my house for those who compass *it*, and who stand up, and who bow down to worship.

304 (300). No. 28. SIPARA XVII, CHAPTER XXII, p. 161, Vol. III.

And proclaim unto the people a solemn pilgrimage; let them come unto thee on foot, and on every lean *camel*, arriving from every distant road.

305 (301). No. 29. SIPARA XVII, CHAPTER XXII, p. 162, Vol. III.

That they may be witnesses of the advantages *which accrue* to them *from the visiting this holy place*, and may commemorate the name of God on the appointed days, *in gratitude* for the brute cattle which he hath bestowed on them. Wherefore eat thereof, and feed the needy *and* the poor.

306 (302). No. 30. SIPARA XVII, CHAPTER XXII, p. 162, Vol. III.

Afterwards let them put an end to the neglect of their persons, and let them pay their vows and compass the ancient house.

Pronounce not thy prayer aloud, neither pronounce it with too low a voice, but follow a *middle* way between these.

289 (285). No. 111. SIPARA XV, CHAPTER XVII, p. 75, Vol. III.

And say, Praise *be* unto God, who hath not begotten any child; who hath no partner in the kingdom, nor hath any to protect him from contempt: and magnify him by proclaiming his greatness.

290 (286). No. 18. SIPARA XV, CHAPTER XVIII, p. 82, Vol. II.

And now send one of you with this your money into the city, and let him see which of its *inhabitants* hath the best and cheapest food, and let him bring you provision from him, and let him behave circumspectly, and not discover you to any one.

291 (287). No. 97. SIPARA XVI, CHAPTER XVIII, p. 97, Vol. III.

And Dhu-'l-Qarnain said, This *is* a mercy from my Lord: but when the prediction of my Lord shall come *to be fulfilled*, he shall reduce *the wall* to dust; and the prediction of my Lord is true.

292 (288). No. 72. SIPARA XVI, CHAPTER XIX, p. 111, Vol. III.

There shall be none of you, but shall approach near the same: *this* is an established decree with thy Lord.

293 (289). No. 73. SIPARA XVI, CHAPTER XIX, p. 111, Vol. III.

Afterwards we will deliver those who shall have been pious, but we will leave the ungodly therein on their knees.

294 (290). No. 13. SIPARA XVI, CHAPTER XX, p. 119, Vol. III.

And I have chosen thee; therefore hearken with attention unto that which is revealed *unto thee*.

295 (291). No. 14. SIPARA XVI, CHAPTER XX, p. 119, Vol. III.

Verily I am God; there is no God besides me; wherefore worship me, and perform *thy* prayer in remembrance of me.

296 (292). No. 130. SIPARA XVI, CHAPTER XX, p. 133, Vol. III.

Wherefore do thou, *O Mohammad*, patiently bear that which they say, and celebrate the praise of thy Lord before the rising of the sun, and before the setting thereof, and praise *him* in the hours of night and in the extremities of the day, that thou mayest be well pleased *with the prospect of receiving favour from God*.

297 (293). No. 22. SIPARA XVII, CHAPTER XXI, p. 140, Vol. III.

If there were either in *heaven or on earth* gods beside God, verily both would be corrupted. But far be that which they utter from God, the Lord of the throne!

281 (277). No. 100. SIPARA XIV, CHAPTER XVI, p. 43, Vol. III.

When thou readest the Quran, have recourse unto God, *that he may preserve thee* from Satan driven away with stones.

282 (278). No. 108. SIPARA XIV, CHAPTER XVI, p. 46, Vol. III.

Whoever denieth God, after he hath believed, except him who shall be compelled against his will, and whose heart continueth steadfast in the faith, *shall be severely chastised:* but whoever shall voluntarily profess infidelity, on those shall the indignation of God *fall*, and they shall suffer a grievous punishment.

283 (279). No. 1. SIPARA XV, CHAPTER XVII, p. 55, Vol. III.

Praise be unto him who transported his servant by night from the sacred temple *of Makkah* to the farther temple *of Jerusalem*, the circuit of which we have blessed, that we might show *some* of our signs; for *God is* he who heareth *and* seeth.

284 (280). No. 35. SIPARA XV, CHAPTER XVII, p. 61, Vol. III.

Neither slay the soul which God hath forbidden *you to slay*, unless for a just cause; and whosoever shall be slain unjustly, we have given his heir power to *demand satisfaction*; but let him not exceed the bounds *of moderation* in putting to death *the murderer in too cruel a manner, or by revenging his friend's blood on any other than the person who killed him*; since he is assisted *by this law*.

285 (281). No. 36. SIPARA XV, CHAPTER XVII, p. 62, Vol. III.

And meddle not with the substance of the orphan, unless it be to improve it, until he attain his age of strength: and perform *your* covenant; for the *performance of your* covenant shall be inquired into *hereafter*.

286 (282). No. 80. SIPARA XV, CHAPTER XVII, p. 69, Vol. III.

Regularly perform *thy* prayer at the declension of the sun, at the first darkness of the night, and the prayer of daybreak; for the prayers of daybreak is borne witness unto *by the angels*.

287 (283). No. 81. SIPARA XV, CHAPTER XVII, p. 70, Vol. III.

And watch *some part* of the night in the same *exercise*, as a work of supererogation for thee: peradventure thy Lord will raise thee to an honourable station.

288 (284). No. 110. SIPARA XV, CHAPTER XVII, p. 74, Vol. III.

Say, call upon God, or call on the Merciful: by whichsoever *of the two names* ye invoke, *him it is equal*; for he hath most excellent names.

258 254. No. 104. SIPARA XI, CHAPTER IX, p. 311, Vol. II.

Take alms of their substance, that thou mayest cleanse them and purify them thereby; and pray for them, for thy prayers shall be a security *of mind* unto them; and God *both* heareth *and* knoweth.

259 255). No. 105. SIPARA XI, CHAPTER IX, p. 311, Vol. II.

Do they not know that God accepteth repentance from his servants and accepteth alms, and that God is easy to be reconciled *and* merciful?

260 256. No. 108. SIPARA XI, CHAPTER IX, p. 312, Vol. II.

There are some who have built a temple to hurt *the faithful*, and to *propagate* infidelity, and to *foment* division among the true believers, and for a lurking-place for him who hath fought against God and his Apostle in time past; and they swear, *saying*, Verily we intended no other than *to do* for the best; but God is witness that they do certainly lie.

261 257. No. 109. SIPARA XI, CHAPTER IX, p. 313, Vol. II.

Stand not *up to to pray* therein for ever. *There is* a temple founded on piety, from the first day *of its building*. *It is* more just that thou stand *up to pray* therein: therein *are* men who love to be purified, for God loveth the clean.

262 258. No. 121. SIPARA XI, CHAPTER IX, p. 317, Vol. II.

There was no *reason* why the inhabitants of Madina, and the Arabs of the desert who dwell around them, should stay behind the Apostle of God, or should prefer themselves before him. This *is unreasonable*, because they are not distressed either by thirst or labour or hunger, for the defence of God's true religion; neither do they stir a step which may irritate the unbelievers; neither do they receive from the enemy any damage, but a good work is written down unto them for the same; for God suffereth not the reward of the righteous to perish.

263 259. No. 122. SIPARA XI, CHAPTER IX, p. 318, Vol. II.

And they contribute not any sum either small or great, nor do they pass a valley; but it is written down unto them that God may reward them with a recompense exceeding that which they have wrought.

264 (260). No. 123. SIPARA XI, CHAPTER IX, p. 318, Vol. II.

The believers are not *obliged* to go forth *to war* altogether: if a part of every band of them go not forth, *it is* that they may diligently interest themselves in *their* religion, and may admonish their people when they return unto them, that they may take heed to themselves.

251 (247). No. 36. SIPARA X, CHAPTER IX, p. 290, Vol. II.

Moreover, the *complete* number of months with God is twelve months, *which were ordained* in the book of God on the day whereon he created the heavens and the earth : of these four are sacred. This is the right religion; therefore deal not unjustly with yourselves therein. But attack the idolaters in all *the months*, as they attack you in all; and know that God *is* with those who fear *him*.

252 (248). No. 41. SIPARA X, CHAPTER IX, p. 292, Vol. II.

Go forth *to battle*, both light and heavy, and employ your substance and your persons for the advancement of God's religion. This will be better for you, if ye know it.

253 (249). No. 60. SIPARA X, CHAPTER IX, p. 296, Vol. II.

Alms *are to be distributed* only unto the poor and the needy, and those who are employed in *collecting and distributing* the same, and unto those whose hearts *are* reconciled, and for *the redemption of* captives, and unto those who are in debt *and insolvent*, and for the advancement of God's religion, and unto the traveller. *This is* an ordinance from God; and God *is* knowing *and* wise.

254 (250). No. 66. SIPARA X, CHAPTER IX, p. 299, Vol. II.

And if thou ask them *the reason of this scoffing* they say, Verily we were only engaged in discourse, and jesting *among ourselves*. Say, Do ye scoff at God and his signs, and at his Apostle?

255 (251). No. 67. SIPARA X, CHAPTER IX, p. 299, Vol. II.

Offer not an excuse: now are ye become infidels, after your faith. If we forgive a part of you, we will punish a part, for that they have been wicked doers.

256 252. No. 85. SIPARA X, CHAPTER IX, p. 306, Vol. II.

Neither do thou ever pray over any of them who shall die, neither stand at his grave, for that they believed not in God and his Apostle, and die in their wickedness.

257 253. No. 92. SIPARA X, CHAPTER IX, p. 307, Vol. II.

In those who are weak, or are afflicted with sickness, or in those who find not wherewith to contribute *to the war*, it shall be no crime *if they stay at home*, provided they behave themselves faithfully towards God and his Apostle. There is no room *to lay blame* on the righteous; for God *is* gracious *and* merciful.

religion, oppose the leaders of infidelity (for there is no trust in them) that they may desist *from their treachery*.

244 (240). No. 17. SIPARA X, CHAPTER IX, p. 282, Vol. II.

It is not *fitting* that the idolaters should visit the temples of God, being witnesses against their own souls of *their* infidelity. The works of these *men* are vain, and they shall remain in *hell*-fire for ever.

245 (241). No. 18. SIPARA X, CHAPTER IX, p. 282, Vol. II.

But he only shall visit the temples of God who believeth in God and the last day, and is constant at prayer, and payeth the legal alms, and feareth God alone. These perhaps may become of *the number of* those who are rightly directed.

246 (242). No. 19. SIPARA X, CHAPTER IX, p. 283, Vol. II.

Do ye reckon the giving drink to the pilgrims and the visiting of the holy temple *to be actions as meritorious* as *those performed by* him who believeth in God and the last day, and fighteth for the religion of God? They shall not be held equal with God; for God directeth not the unrighteous people.

247 (243). No. 28. SIPARA X, CHAPTER IX, p. 285, Vol. II.

O true believers, verily the idolaters are unclean; let them not therefore come near unto the holy temple after this year. And if ye fear want, *by the cutting off trade and communication with them*, God will enrich you of his abundance, if he pleaseth; for God *is* knowing *and* wise.

248 (244). No. 29. SIPARA X, CHAPTER IX, p. 286, Vol. II.

Fight against them who believe not in God nor the last day, and forbid not that which God and his Apostle have forbidden, and profess not the true religion, of those unto whom the scriptures have been delivered, until they pay tribute by right of subjection, and they be reduced low.

249 (245). No. 34. SIPARA X, CHAPTER IX, p. 289, Vol. II.

O true believers, verily many of the priests and monks devour the substance of God in vanity, and obstruct the way of God. But unto those who treasure up gold and silver, and employ it not for the advancement of God's true religion, denounce a grievous punishment.

250 (246). No. 35. SIPARA X, CHAPTER IX, p. 290, Vol. II.

On the day *of Judgment their treasures* shall be intensely heated in the fire of hell, and their foreheads, and their sides, and their backs shall be stigmatised therewith; *and their tormentors shall say*, This is what ye have treasured up for your souls; taste therefore what which ye have treasured up.

Ye seek the accidental *goods* of this world, but God regardeth the life to come; and God *is* mighty *and* wise.

237 (233). No. 69. SIPARA X, CHAPTER VIII, p. 268, Vol. II.

Unless a revelation had been previously delivered from God, verily a severe punishment had been inflicted on you for *the ransom* which ye took *from the captives at Badr.*

238 (234). No. 70. SIPARA X, CHAPTER VIII, p. 269, Vol. II.

Eat therefore of what ye have acquired, *that which is* lawful *and* good; for God *is* gracious *and* merciful.

239 (235). No. 73. SIPARA X, CHAPTER VIII, p. 270, Vol. II.

Moreover, they who have believed, and have fled their country, and employed their substance and their persons in fighting for the religion of God, and they who have given *the Prophet* a refuge *among them,* and have assisted *him,* these *shall be deemed* the one nearest of kin to the other. But they who have believed, but have not fled their country, shall have no *right of* kindred at all with you, until they *also* fly. Yet if they ask assistance of you on account of religion, *it belongeth* unto you *to give them* assistance; except against a people between whom and yourselves *there shall be* a league *subsisting*: and God seeth that which ye do.

240 (236). No. 5. SIPARA X, CHAPTER IX, p. 279, Vol. II.

And when the months *wherein ye are* not allowed *to attack them* shall be past, kill the idolaters wheresoever ye shall find them, and take them *prisoners,* and besiege them, and lay wait for them in every convenient place. But if they shall repent, and observe the appointed times of prayer and pay the legal alms, dismiss them freely; for God *is* gracious *and* merciful.

241 (237). No. 6. SIPARA X, CHAPTER IX, p. 279, Vol. II.

And if any of the idolaters shall demand protection of thee, grant him protection, that he may hear the word of God, and afterwards let him reach the place of his security. This *shall thou do,* because they are people which know not *the excellency of the religion thou preachest.*

242 (238). No. 11. SIPARA X, CHAPTER IX, p. 280, Vol. II.

Yet if they repent and observe the appointed times of prayer, and give alms they shall be deemed your brethren in religion. We distinctly propound our signs unto people who understand.

243 (239). No. 12. SIPARA X, CHAPTER IX, p. 281, Vol. II.

But if they violate their oaths after their league, and revile your

228 (224). No. 58. SIPARA X, CHAPTER VIII, p. 265, Vol. II.

As to those who enter into a league with thee, and afterwards violate their league at every *convenient* opportunity, and fear not *God.*

229 (225). No. 59. SIPARA X, CHAPTER VIII, p. 265, Vol. II.

If thou take them in war, disperse, by *making* them *an example,* those *who shall come* after them, that they may be warned.

230 (226). No. 60. SIPARA X, CHAPTER VIII, p. 265, Vol. II.

Or if thou apprehend treachery from any people, throw back *their league* unto them with like treatment; for God loveth not the treacherous.

231 (227). No. 61. SIPARA X, CHAPTER VIII, p. 265, Vol. II.

And think not that the unbelievers have escaped *God's vengeance,* for they shall not weaken *the power of God.*

232 (228). No. 62. SIPARA X, CHAPTER VIII, p. 266, Vol. II.

Therefore prepare against them what force ye are able, and troops of horse, whereby ye may strike a terror into the enemy of God, and your enemy, and into other *infidels* besides them, whom ye know not, *but* God knoweth them. And whatsoever ye shall expend in the defence of the religion of God, it shall be repaid unto you, and ye shall not be treated unjustly.

233 (229). No. 63. SIPARA X, CHAPTER VIII, p. 266, Vol. II.

And if they incline unto peace, do thou *also* incline thereto; and put thy confidence in God, for it is he who heareth *and* knoweth.

234 (230). No. 66. SIPARA X, CHAPTER VIII, p. 267, Vol. II.

O Prophet, stir up the faithful to war: if twenty of you persevere *with constancy,* they shall overcome two hundred, and if there be one hundred of you, they shall overcome a thousand of those who believe not; because they are a people which do not understand.

235 (231). No. 67. SIPARA X, CHAPTER VIII, p. 267, Vol. II.

Now hath God eased you, for he knew that ye were weak. If there be an hundred of you who persevere *with constancy,* they shall overcome two hundred; and if there be a thousand of you, they shall overcome two thousand, by the permission of God; for God is with those who persevere.

236 (232). No. 68. SIPARA X, CHAPTER VIII, p. 267, Vol. II.

It hath not been *granted* unto any prophet that he should possess captives, until he hath made a great slaughter *of the infidels* in the earth.

compose the matter amicably among you: and obey God and his Apostle, if ye are true believers.

220 (216). No. 11. SIPARA IX, CHAPTER VIII, p. 253, Vol. II.

When a sleep fell on you as a security from him, and he sent down upon you water from heaven, that he might thereby purify you, and take from you the abomination of Satan, and that he might confirm your hearts, and establish *your* feet thereby.

221 (217). No. 15. SIPARA IX, CHAPTER VIII, p. 254, Vol. II.

O true believers, when ye meet the unbelievers marching *in great numbers against you,* turn not *your* backs unto them.

222 (218). No. 16. SIPARA IX, CHAPTER VIII, p. 254, Vol. II.

For whoso shall turn his back unto them in that day, unless he turneth aside to fight or retreateth to *another* party *of the faithful,* shall draw on himself the indignation of God, and his abode shall be in hell; an ill journey *shall it be thither !*

223 (219). No. 27. SIPAR IX, CHAPTER VIII, p. 257, Vol. II.

O true believers, deceive not God and *his* apostle; neither violate your faith against your own knowledge.

224 (220). No. 39. SIPARA IX, CHAPTER VIII, p. 260, Vol. II.

Say unto the unbelievers, that if they desist *from opposing thee,* what is already past shall be forgiven them; but if they return *to attack thee,* the exemplary punishment of the former *opposers of the prophets* is already past, *and the like shall be inflicted on them.*

225 (221). No. 40. SIPARA IX, CHAPTER VIII, p. 260, Vol. II.

Therefore fight against them until there be no opposition *in favour of idolatry,* and the religion be wholly God's. If they desist, verily God seeth that which they do.

226 (222). No. 41. SIPARA X, CHAPTER VIII, p. 261, Vol. II.

But if they turn back, know that God is your patron; *he is* the best patron, and the best helper.

227 (223). No. 42. SIPARA X, CHAPTER VIII, p. 261, Vol. II.

And know that whenever ye gain any *spoils,* a fifth part thereof belongeth unto God, and to the Apostle and *his* kindred, and the orphans, and the poor, and the traveller; if ye believe in God, and that which we have sent down unto our servant on the day of distinction, on the day whereon the two armies met: and God is almighty.

212 (208). No. 81. SIPARA VIII, CHAPTER VII, p. 221, Vol. II.

Do ye approach lustfully unto men; leaving the women? Certainly ye are people who transgress *all modesty*.

213 (209). No. 100. SIPARA VIII, CHAPTER VII, p. 225, Vol. II.

Were they therefore secure from the stratagem of God? But none will think himself secure from the stratagem of God except the people who perish.

214 (210). No. 158. SIPARA IX, CHAPTER VII, p. 237, Vol. II.

Who shall follow the apostle, the illiterate prophet, whom they shall find written down with them in the law and the gospel: he will command them that which is just, and will forbid them that which is evil, and will allow them as lawful the good things *which were before forbidden*, and will prohibit those which are bad; and he will ease them of their heavy burden, and of the yokes which were upon them. And those who believe in him, and honour him, and assist him, and follow the light, which hath been sent down with him, *shall be* happy.

215 (211). No. 173. SIPARA IX, CHAPTER VII, p. 241, Vol. II.

And when thy Lord drew forth their posterity from the loins of the sons of Adam, and took them to witness against themselves, *saying*, Am not I your Lord? They answered, Yea: we do bear witness. *This was done* lest ye should say at the day of resurrection, Verily we were negligent as to this *matter, because we were not apprised thereof*.

216 (212). No. 174. SIPARA IX, CHAPTER VII, p. 241, Vol. II.

Or lest ye should say, Verily our fathers were formerly guilty of idolatry, and we are *their* posterity who have succeeded them; wilt thou therefore destroy us for that which vain men have committed?

217 (213). No. 204. SIPARA IX, CHAPTER VII, p. 247, Vol. II.

And when the Quran is read attend thereto, and keep silence that ye may obtain mercy.

218 (214). No. 205. SIPARA IX, CHAPTER VII, p. 247, Vol. II.

And meditate on thy Lord in thine own mind, with humility and fear, and without loud speaking, evening and morning; and be not *one* of the negligent.

219 (215). No. 1. SIPARA IX, CHAPTER VIII, p. 250, Vol. II.

They will ask thee concerning the spoils: Answer, The *division of the* spoils *belongeth* unto God and the Apostle. Therefore fear God, and

thy Lord's signs shall come to pass, its faith shall not profit a soul which believed not before, or wrought not good in its faith. Say, Wait ye *for this day*; we surely do wait *for it*.

204 (200). No. 30. SIPARA VIII, CHAPTER VII, p. 208, Vol. II.

Say, My Lord hath commanded me *to observe* justice; therefore set your faces *to pray* at every place of worship, and call upon him, approving unto him the sincerity *of your* religion. As he produced you at first, *so unto him* shall ye return.

205 (201). No. 31. SIPARA VII, CHAPTER VII, p. 239, Vol. II.

A part *of mankind* hath he directed; and a part hath been justly led unto error, because they have taken the devils for *their* patrons besides God, and imagine they are *rightly* directed.

206 (202). No. 32. SIPARA VIII, CHAPTER VII, p. 209 Vol. II.

O children of Adam, take your decent apparel at every place of worship, and eat and drink, but be not guilty of excess; for he loveth not those who are guilty of excess.

207 (204). No. 47. SIPARA VIII, CHAPTER VII, p. 212, 822.

And between the *blessed and the damned* there shall be a veil; and men *shall* stand on Al Aráf who shall know every one *of them* by their marks; and shall call unto the inhabitants of Paradise, *saying*, Peace be upon you: *yet* they shall not enter therein, although they earnestly desire *it*.

208 (204). No. 48. SIPARA VIII, CHAPTER VII, p. 213, Vol. II.

And when they shall turn their eyes towards the companions of *hell*-fire, they say, O Lord, place us not with the ungodly people!

209 (205). No. 49. SIPARA VIII, CHAPTER VII, p. 213, Vol. II.

And those who stand on Al Aráf shall call unto *certain* men, whom they shall know by their marks, *and* shall say, What hath your gathering *of riches* availed you, and that you were puffed up with pride?

210 (206). No. 50. SIPARA VIII, CHAPTER VII, p. 213, Vol. II.

Are these the men on whom you swear that God would not bestow mercy? Enter ye into Paradise; *there shall come* no fear on you, neither shall ye be grieved.

211 (207). No. 81. SIPARA VIII, CHAPTER VII, p. 221, Vol. II.

And *remember* Lot, when he said unto his people, Do ye commit a wickedness wherein no creature hath sent you an example?

some fit for slaughter only. Eat of what God hath given you for food; and follow not the steps of Satan, for he is your declared enemy.

198 (194). No. 143. SIPARA VIII, CHAPTER VI, p. 194, Vol. II.

Four pair *of cattle hath God given you;* of sheep one pair, and of goats one pair. Say *unto them,* Hath *God* forbidden the two males, *of sheep and of goats,* or the two females; or that which the wombs of the two females contain? Tell me with certainty, if ye speak truth.

199 (195). No. 144. SIPARA VIII, CHAPTER VI, p. 195, Vol. II.

And of camels *hath God given you* one pair, and of oxen one pair. Say, Hath he forbidden the two males *of these,* or the two females; or that which the wombs of the two females contain? Were ye present when God commanded you this? And who is more unjust than he who deviseth a lie against God, that he may seduce men without understanding? Verily God directed not unjust people.

200 (196). No. 145. SIPARA VII, CHAPTER V, p. 195, Vol. II.

Say, I find not in that which hath been revealed unto me anything forbidden unto the eater, that he eat it not, except it be that which dieth of itself, or blood poured forth, or swine's flesh; for this is an abomination: or *that which is* profane, having been slain in the name of some other than of God. But whoso shall be compelled by necessity *to eat of these things,* not lusting, nor *wilfully* transgressing, verily thy Lord *will be* gracious *unto him* and merciful.

201 (197). No. 146. SIPARA VIII, CHAPTER VI, p. 195, 793.

Unto the Jews did we forbid every *beast* having an *undivided* hoof; and of bullocks and sheep, we forbade them the fat of both; except that which should be on their backs, or their inwards, or which should be intermixed with the bone. This have we rewarded them with, because of their iniquity; and we are surely speakers of truth.

202 (198). No. 154. SIPARA VII, CHAPTER VI, p. 197, Vol. II.

And *that ye may know* that this is my right way: therefore follow it, and follow not the path *of others,* lest ye be scattered from the path *of God.* This hath he commanded you, that ye may take heed.

203 (199). No. 158. SIPARA VII, CHAPTER VI, p. 198, Vol. II.

Do they wait for *any other* than that the angels should come unto them, *to part their souls from their bodies,* or that thy Lord should come *to punsih them,* or that some of the signs of thy Lord should come to pass, *showing the day of Judgment to be at hand?* On the day whereon some of

produced of the fruits of the earth, and of cattle; and say, This *belongeth* unto God (according to their imagination) and this unto our companions. And that which is *destined* for their companions cometh not unto God; yet that which *is set apart* unto God cometh unto their companions. How ill do they judge!

192 (188). No. 137. SIPARA VIII, CHAPTER VI, p. 193, Vol. II.

In like manner have their companions induced many of the idolaters to slay their children, that they might bring them to perdition, and that they might render their religion obscure and confused unto them. But if God had pleased, they had not done this: therefore leave them and that which they falsely imagine.

193 (189). No. 138. SIPARA VIII, CHAPTER VI, p. 193, Vol. II.

They also say, These cattle and fruits of the earth are sacred; none shall eat thereof, but who we please (according to their imagination); and *there are* cattle whose backs are forbidden *to be rode on, or laden with burdens;* and *there are* cattle on which they commemorate not the name of God *when they slay them;* devising a lie against him. *God* shall reward them for that which they falsely devise.

194 (190). No. 139. SIPARA VIII, CHAPTER VI, p. 194, Vol. II.

And they say, That which is in the bellies of these cattle *is* allowed to our males *to eat,* and *is* forbidden to our wives: but if it prove abortive, then they are *both* partakers thereof. *God* shall give them the reward of their attributing *these things to him:* he *is* knowing *and* wise.

195 (191). No. 140. SIPARA VIII, CHAPTER VI, p. 194, Vol. II.

They are utterly lost who have slain their children foolishly, without knowledge; and have forbidden that which God hath given them for food, devising a lie against God. They have erred, and were not *rightly* directed.

196 (192). No. 141. SIPARA VIII, CHAPTER VI, p. 194, Vol. II.

He it is who produceth gardens of *vines, both those which are* supported on trails *of wood,* and *those which are* not supported, and palm trees, and the corn affording various food, and olives, and pomegranates, alike and unlike unto one another. Eat of their fruit when they bear fruit, and pay the due thereof on the day whereon ye shall gather it; but be not profuse, for *God* loveth not those who are too profuse.

197 (193). No. 142. SIPARA VIII, CHAPTER VI, p. 194, Vol. II.

And *God hath given you* some cattle fit for bearing of burdens, and

hood, the two nearest *in blood*, and they shall swear by God, *saying*, Verily our testimony is more true than the testimony of these two, neither have we *prevaricated; for then should we become of the number* of the unjust.

184 (180). No. 107. SIPARA VII, CHAPTER V, p. 154, Vol. II.

This will be easier, that *men* may give testimony according to the plain intention thereof, or fear lest a *different* oath be given, after their oath. Therefore fear God and hearken; for God directeth not the unjust people.

185 (181). No. 67. SIPARA VII, CHAPTER VI, p. 175, Vol. II.

When thou seest those who are engaged in *cavilling at or ridiculing* our signs, depart from them until they be engaged in some other discourse: and if Satan cause thee to forget *this precept* do not sit with the ungodly people after recollection.

186 (182). No. 68. SIPARA VII, CHAPTER VI, p. 176, Vol. II.

They who fear *God* are not at all accountable for them, but *their duty is* to remember, that they may take heed to themselves.

187 (183). No. 118. SIPARA VII, CHAPTER VI, p. 189, Vol. II.

Eat of that whereon the name of God hath been commemorated, if ye believe in his signs.

188 (184). No. 119. SIPARA VII, CHAPTER VI, p. 189, Vol. II.

And why do ye not eat of that whereon the name of God hath been commemorated? since he hath plainly declared unto you what he hath forbidden you; except that which ye be compelled to eat of by necessity; many lead *others* into error, because of their appetities, being void of knowledge; but thy Lord well knoweth *who are* the transgressors.

189 (185). No. 120. SIPARA VIII, CHAPTER VI, p. 189, Vol. II.

Leave both the outside of iniquity and the inside thereof: for they who commit iniquity shall receive the reward of that which they shall have gained.

190 (186). No. 121. SIPARA VIII, CHAPTER VI, p. 189, Vol. II.

Eat not therefore of that whereon the name of God hath not been commemorated; for this is certainly wickedness: but the devils will suggest unto their friends, that they dispute with you *concerning this precept;* but if ye obey them, ye *are* surely idolaters.

191 (187). No. 136. SIPARA VIII, CHAPTER VI, p. 192, Vol. II.

Those of Makkah set apart unto God a portion of that which he hath

177 (173). No. 97. SIPARA VII, CHAPTER V, p. 150, Vol. II.

It is lawful for you to fish in the sea, and to eat *what ye shall catch*, as a provision for you and for those who travel; but it is unlawful for you to hunt by land while ye are performing the rights of pilgrimage; therefore fear God, before whom ye shall be assembled *at the last day*.

178 (174). No. 98. SIPARA VII, CHAPTER V, 150, Vol. II.

God hath appointed the Kaabah, the holy house, an establishment for mankind; and *hath ordained* the sacred month, and the offering, and the ornaments hung *thereon*. This *hath he done* that ye might know that God knoweth whatsoever *is* in heaven and on earth, and that God is omniscient.

179 (175). No. 101. SIPARA VII, CHAPTER V, p. 151, Vol. II.

O true believers, inquire not concerning things which, if they be declared unto you, may give you pain; but if ye ask concerning them when the Quran is sent down, they will be declared unto you: God pardoneth *you as to* these matters; for God is ready to forgive *and* gracious.

180 (176). No. 102. SIPARA VII, CHAPTER V, p. 151, Vol. II.

People who have been before you formerly inquired concerning them; and afterwards disbelieved therein.

181 (177). No. 102. SIPARA VII, CHAPTER V, p. 151, Vol. II.

God hath not ordained *anything* concerning Bahaira, nor Saiba, nor Wasila, nor Hami; but the unbelievers have invented a lie against God: and the greater part of them do not understand.

182 (178). No. 105. SIPARA VII, CHAPTER V, p. 152, Vol. II.

O true believers, let witnesses be taken between you, when death approaches any of you, at the time of *making* the testament; *let there be* two *witnesses*, just men, from among you; or two others of *a* different *tribe or faith* from yourselves, if ye be journeying in the earth, and the accident of death befall you. Ye shall shut them both up after the *afternoon* prayer, and they shall swear by God, if ye doubt *them, and they shall say*, We will not sell *our evidence* for a bribe, although *the person concerned* be one who is related *to us*, neither will we conceal the testimony of God, for then should we certainly be *of the number* of the wicked.

183 (179). No. 106. SIPARA VII, CHAPTER V, p. 153, Vol. II.

But if it appear that both have been guilty of iniquity, two others shall stand up in their place, of those who have convicted them *of false-*

170 (166). No. 60. SIPARA VI, CHAPTER V, p. 140, Vol. II.

Verily your protector is God, and his apostle, and those who believe, who observe *the stated times* of prayer, and give alms, and who bow down *to worship.*

171 (167). No. 61. SIPARA VI, CHAPTER V, p. 140, Vol. II.

And whoso taketh God, and his apostle, and the believers for his friends, *they are* the party of God, *and* they *shall be* victorious.

172 (168). No. 63. SIPARA VI, CHAPTER V, p. 140, Vol. II.

Nor those who, when ye call to prayer, make a laughing-stock and a jest of it; this *they do* because they are people who do not understand.

173 (169). No. 91. SIPARA VII, CHAPTER V, p. 148, Vol. II.

God will not punish you for an inconsiderate word in your oaths; but he will punish you for what ye solemnly swear *with deliberation.* And the expiation of such *an oath shall be* the feeding of ten poor men with such moderate *food* as ye feed your own families withal; or to clothe them; or to free the neck *of a true believer from captivity:* but he who shall not find *wherewith to perform one of these three things* shall fast three days. This is the expiation of your oaths, when ye swear *inadvertently.* Therefore keep your oaths. Thus God declareth unto you his signs, that ye may give thanks.

174 (170). No. 92. SIPARA VII, CHAPTER V, p. 148, Vol. II.

O true believers, surely wine, and lots, and images, and divining arrows *are* an abomination of the work of Satan; therefore avoid them that ye may prosper.

175 (171). No. 93. SIPARA VII, CHAPTER V, p. 148, Vol. II.

Satan seeketh to sow dissension and hatred among you by means of wine and lots, and to divert you from remembering God and from prayer: will ye not therefore abstain *from them?*

176 (172). No. 96. SIPARA VII, CHAPTER V, p. 149, Vol. II.

O true believers, kill no game while ye are on pilgrimage; whosoever among you shall kill any designedly shall restore the like of what he shall have killed in domestic animals, according to the determination of two just persons *among you, to be brought as offering to the Kaabah;* or in atonement thereof shall feed the poor; or instead thereof shall fast that he may taste the heinousness of his deed. God hath forgiven what is past, but whoever returneth *to transgress,* God will take vengeance on him; for God is mighty *and* able to avenge.

fornication, nor taking *them for* concubines. Whoever shall renounce the faith, his work shall be vain, and in the next life he shall be of those who perish.

163 (159). No. 7. Sipara VI, Chapter V, p. 124, Vol. II.

O true believers, when ye prepare yourselves to pray, wash your faces, and your hands unto the elbows; and rub your heads and your feet unto the ankles; and if ye be polluted by having lain with a woman, wash yourselves *all over*.

164 (160). No. 7. Sipara VI, Chapter V, p. 124, Vol. II.

But if ye be sick, or on a journey, or any of you cometh from the privy, or *if* ye have touched women, and ye find no water, take fine clean sand, and rub your faces and your hands therewith: God would not put a difficulty upon you; but he desireth to purify you, and to complete his favour upon you, that ye may give thanks.

165 (161). No. 37. Sipara VI, Chapter V, p. 132, Vol. II.

But the recompense of those who fight against God and his apostle, and study to act corruptly in the earth, *shall be* that they shall be slain, or crucified, or have their hands and their feet cut off on the opposite *sides*, or be banished the land. This shall be their disgrace in this world, and in the next world they shall suffer a grievous punishment.

166 (162). No. 38. Sipara VI, Chapter V, p. 133, Vol. II.

Except those who shall repent before ye prevail against them; for know that God *is* inclined to forgive, *and* merciful.

167 (163). No. 42. Sipara VI, Chapter V, p. 133, Vol. II.

If a man or a woman steal, cut off their hands, in retribution for that which they have committed; *this is* an exemplary punishment *appointed* by God; and God is mighty *and* wise.

168 (164). No. 43. Sipara VI, Chapter V, p. 133, Vol. II.

But whoever shall repent after his iniquity and amend, verily God will be turned unto him, for God *is* inclined to forgive, *and* merciful.

169 (165). No. 49. Sipara VI, Chapter V, p. 136, Vol. II.

We have therein commanded them, that they *should give* life for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth; and *that* wounds *should also be punished by* retaliation: but whoever should remit it as alms, *it should be accepted as* an atonement for him. And whoso judgeth not according to what God hath revealed, they are unjust.

are travelling to the holy house, seeking favour from their Lord, and to please *him*. But when ye shall have finished *your pilgrimage*, then hunt. And let not the malice of some, in that they hindered you *from entering* the sacred temple, provoke you to transgress, *by taking revenge on them in the sacred months*. Assist one another according to justice and piety, but assist not one another in injustice and malice: therefore fear God; for God is severe in punishing.

160 (156). No. 4. SIPARA VI, CHAPTER V, p. 122, Vol. II.

Ye are forbidden *to eat* that which dieth of itself, and blood, and swine's flesh, and that on which the name of any besides God hath been invocated; and that which hath been strangled, or killed by a blow, or by a fall, or by the horns *of another beast*, and that which hath been eaten by a wild beast, except what ye shall kill *yourselves*; and that which hath been sacrificed unto idols. *It is likewise unlawful for you* to make division by casting lots with arrows.

This is an impiety. On this day woe be unto those who have apostatised from their religion; therefore fear not them, but fear me. This day have I perfected your religion for you, and have completed my mercy upon you; and I have chosen for you Islam, *to be your* religion. But whosoever shall be driven by necessity through hunger *to eat of what we have forbidden*, not designing to sin, surely God *will be* indulgent *and* merciful *unto him*.

161 (157). No. 5. SIPARA VI, CHAPTER V, p. 123, Vol. II.

They will ask thee what is allowed them as *lawful to eat*. Answer, Such things as are good are allowed you; and what ye shall teach animals of prey *to catch*, training them up for hunting after the manner of dogs, *and* teaching them according to the *skill* which God hath taught you. Eat therefore of that which they shall catch for you; and commemorate the name of God thereon; and fear God, for God is swift in taking an account.

162 (158). No. 6. SIPARA VI, CHAPTER V, p. 123, Vol. II.

This day are ye allowed to eat such things as are good, and the food of those to whom the scriptures were given is *also* allowed as lawful unto you; and your food is allowed as lawful unto them. And *ye are also allowed to marry* free women that are believers, and also free women of those who have received the scriptures before you, when ye shall have assigned them their dower, living chastely *with them*, neither committing

although *it be* against yourselves, or *your* parents, or relations; whether *the party* be rich, or *whether he be* poor; for God is more worthy than them both; therefore follow not *your own* lust *in bearing testimony* so that ye swerve *from justice.*

153 (149). No. 133. SIPARA V, CHAPTER IV, p. 108, Vol. II.

And whether ye wrest *your evidence* or decline *giving it,* God is well acquainted with that which ye do.

154 (150). No. 140. SIPARA V, CHAPTER IV, p. 110, Vol. II.

And God will not grant the unbelievers means *to prevail* over the faithful.

155 (151). No. 159. SIPARA VI, CHAPTER IV, p. 114, Vol. II.

Because of the iniquity of those who Judaise, we have forbidden them good things, which had been *formerly* allowed them; and because they shut out many from the way of God.

156 (152). No. 160. SIPARA VI, CHAPTER IV, p. 114, Vol. II.

And have taken usury, which was forbidden them *by the law,* and devoured men's substance vainly: we have prepared for such of them as are unbelievers a painful punishment.

157 (153). No. 175. SIPARA VI, CHAPTER IV, p. 117, Vol. II.

They will consult thee *for thy decision in certain cases;* say *unto them,* God giveth you *these* determinations concerning the more remote degrees of kindred. If a man die without issue, and have a sister, she shall have the half of what he shall leave: and he shall be heir to her, in case she have no issue. But if there be two *sisters,* they shall have *between them* two-third parts of what he shall leave; and if there be *several, both* brothers and sisters, a male shall have as much as the portion of two females. God declareth unto you *these precepts,* lest ye err: and God knoweth all things.

158 (154). Nos. 1 and 2. SIPARA VI, CHAPTER V, p. 121, Vol. II.

O true believers, perform your contracts. Ye are allowed *to eat* the brute cattle, other than what ye are commanded *to abstain from;* except the game which ye are allowed *at other times, but not* while ye are on pilgrimage *to Makkah;* God ordaineth that which he pleaseth.

159 (155). No. 3. SIPARA VI, CHAPTER V, p. 121, Vol. II.

O true believers, violate not the holy rites of God, nor the sacred month, nor the offering, nor the ornaments hung *thereon,* nor those who

144 (140). No. 104. SIPARA V, CHAPTER IV, p. 102, Vol. II.

We have sent down unto thee the book *of the Quran* with truth, that thou mayest judge between men through that *wisdom* which God showeth thee *therein*; and be not an advocate for the fraudulent.

145 (141). No. 105. SIPARA V, CHAPTER IV, p. 102, Vol. II.

But ask pardon of God *for thy wrong intention*, since God is indulgent *and* merciful.

146 (142). No. 106. SIPARA V, CHAPTER IV, p. 102, Vol. II.

Dispute not for those who deceive one another, for God loveth not him who is a deceiver *or* unjust.

147 (143). No. 107. SIPARA V, CHAPTER IV, p. 102, Vol. II.

Such conceal themselves from men, but they conceal not themselves from God; for he is with them when they imagine by night a saying which pleaseth *him* not, and God comprehendeth what they do.

148 (144). No. 114. SIPARA V, CHAPTER IV, p. 103, Vol. II.

But whoso separateth himself from the apostle, after *true* direction hath been manifested unto him, and followeth any other way than that of the true believers, we will cause him to obtain that to which he is inclined, and will cast him to be burned in hell; and an unhappy journey shall it be *thither*.

149 (145). No. 127. SIPARA V, CHAPTER IV, p. 107, Vol. II.

If a woman fear ill usage, or aversion from her husband, it shall be no crime in them if they agree the matter amicably between themselves; for a reconciliation is better *than a separation*. *Men's* souls are naturally inclined to covetousness: but if ye be kind *towards women*, and fear *to wrong them*, God is well acquainted with what ye do.

150 (146). No. 128. SIPARA V, CHAPTER IV, p. 108, Vol. II.

Ye can by no means carry yourselves equally between women *in all respects*, although ye study *to do it*; therefore turn not *from a* wife with all *manner of* aversion, nor leave her like one in suspense: if ye agree and fear *to abuse your wives*, God is gracious *and* merciful.

151 (147). No. 129. SIPARA V, CHAPTER IV, p. 108, Vol. II.

But if they separate, God will satisfy *them* both of his abundance; for God is extensive *and* wise.

152 (148). No. 133. SIPARA V, CHAPTER IV, p. 108, Vol. II.

O true believers, observe justice when ye bear witness before God,

We were weak in the earth. The *angels* replied, Was not God's earth wide *enough*, that ye might fly therein *to a place of refuge?* Therefore their habitation shall be hell; and an evil journey *shall it be thither.*

138 (134). No. 97. SIPARA V, CHAPTER IV, p. 100, Vol. II.

Except the weak among men, and women, and children, who were not able to find means, and were not directed in the way.

139 (135). No. 98. SIPARA V, CHAPTER IV, p. 100, Vol. II.

These peradventure God will pardon, for God is ready to forgive, *and* gracious.

140 (136). No. 99. SIPARA V, CHAPTER IV, p. 100, Vol. II.

Whosoever flieth *from his country* for the sake of God's true religion, shall find in the earth many forced *to do the same,* and plenty *of provisions.* And whoever departeth from his house, and flieth unto God and his apostle, if death overtake him *in the way,* God will be obliged to reward him, for God is gracious *and* merciful.

141 (137). No. 100. SIPARA V, CHAPTER IV, p. 100, Vol. II.

When ye march *to war* in the earth, it shall be no crime in you if ye shorten your prayers, in case ye fear the infidels may attack you; for the infidels are your open enemy.

142 (138). No. 101. SIPARA V, CHAPTER IV, p. 101, Vol. II.

But when thou, *O Prophet,* shalt be among them, and shalt pray with them, let a party of them arise to prayer with thee, and let them take their arms; and when they shall have worshipped, let them stand behind you, and let another party come that hath not prayed, and let them pray with thee, and let them be cautious and take their arms. The unbelievers would that ye should neglect your arms and your baggage *while ye pray,* that they might turn upon you at once. It shall be no crime in you, if ye be incommoded by rain or be sick, that ye lay down your arms; but take your *necessary* precaution: God hath prepared for the unbelievers an ignominious punishment.

143 (139). No. 102. SIPARA V, CHAPTER IV, p. 101, Vol. II.

And when ye shall have ended *your* prayer, remember God, standing, and sitting, and *lying* on your sides. But when ye are secure *from danger* complete *your* prayers: for prayer is commanded the faithful, *and* appointed *to be said* at the stated times.

131 (127). No. 57. SIPARA V, CHAPTER IV, p. 89, Vol. II.

O true believers, obey God and obey the apostle, and those who are in authority among you; and if ye differ in anything, refer it unto God and the apostle, if ye believe in God and the last day: this is better, and a fairer *method of* determination.

132 (128). No. 69. SIPARA V, CHAPTER IV, p. 92, Vol. II.

O true believers, take your *necessary* precaution *against your enemies*, and *either* go forth *to war* in separate parties, or go forth all together, *in a body*.

133 (129). No. 85. SIPARA V, CHAPTER IV, p. 95, Vol. II.

When ye are saluted with a salutation, salute *the person* with a better salutation, or *at least* return the same; for God taketh an account of all things.

134 (130). No. 91. SIPARA V, CHAPTER IV, p. 97, Vol. II.

It is not *lawful* for a believer to kill a believer, unless *it happen* by mistake; and whoso killeth a believer by mistake, *the penalty shall be* the freeing of a believer from slavery, and a fine to be paid to the family of *the deceased*, unless they remit *it* as alms: and if *the slain person* be of a people at enmity with you, and be a true believer, *the penalty shall be* the freeing of a believer; but if he be of a people in confederacy with you, a fine to be paid to his family, and the freeing of a believer. And he who findeth not *wherewith to do this* shall fast two months consecutively *as* a penance *enjoined* from God; and God is knowing and wise.

135 (131). No. 92. SIPARA V, CHAPTER IV, p. 98, Vol. II.

But whoso killeth a believer designedly, his reward shall be hell; he shall remain therein *forever*; and God shall be angry with him, and shall curse him, and shall prepare for him a great punishment.

136 (132). No. 93. SIPARA V, CHAPTER IV, p. 98, Vol. II.

O true believers, when ye are on a march in defence of the true religion, justly discern *such as ye shall happen to meet*, and say not unto him who saluteth you, thou art not a true believer; seeking the accidental goods of the present life; for with God is much spoil. Such have ye formerly been; but God hath been gracious unto you; therefore make a just discernment, for God is well acquainted with that which ye do.

137 (133). No. 96. SIPARA V, CHAPTER IV, p. 99, Vol. II.

Moreover unto those whom the angels put to death, having injured their own souls, *the angels* said, Of what *religion* were ye? they answered,

advantages wherein God hath caused the one of them to excel the other, and for that which they expend of their substance *in maintaining their wives*. The honest women *are* obedient, careful in the absence *of their husbands*, for that God preserveth *them, by committing them to the care and protection of the men.* But those whose perverseness ye shall be apprehensive of, rebuke; and remove them into separate apartments, and chastise them. But if they shall be obedient unto you, seek not an occasion *of quarrel* against them: for God is high and great.

126 (122). No. 34. SIPARA V, CHAPTER IV, p. 83, Vol. II.

And if ye fear a breach between the *husband and wife*, send a judge out of his family, and a judge out of her family: if they shall desire a reconciliation, God will cause them to agree; for God is knowing and wise.

127 (123). No. 35. SIPARA V, CHAPTER IV, p. 83, Vol. II.

Serve God, and associate no creature with him; and *show* kindness unto parents, and relations, and orphans, and the poor, and *your* neighbour who is of kin to you, and also *your* neighbour who is a stranger, and to *your* familiar companion, and the traveller, and *the captives* whom your right hands shall possess.

128 (124). No. 42. SIPARA V, CHAPTER IV, p. 84, Vol. II.

O true believers, come not to prayers when ye are drunk, until ye understand what ye say; nor when ye are polluted by emission of seed, unless ye be travelling on the road, until ye wash yourselves. But if ye be sick, or on a journey, or any of you come from easing nature, or have touched women, and find no water; take fine clean sand and rub your faces and your hands *therewith;* for God is merciful and inclined to forgive.

129 (125). No. 46. SIPARA V, CHAPTER IV, p. 87, Vol. II.

Surely God will not pardon the giving him an equal, but will pardon any other *sin* except that, to whom he pleaseth; and whoso giveth a companion unto God hath devised a great wickedness.

130 (126). No. 56. SIPARA V, CHAPTER IV, p. 89, Vol. II.

Moreover God commandeth you to restore what ye are trusted with to the owners; and when ye judge between men, that ye judge according to equity: and surely an excellent *virtue it is* to which God exhorteth you; for God *both* heareth and seeth.

120 (116). No. 21. SIPARA IV, CHAPTER IV, p. 77, Vol. II.

And the wives of your sons who *proceed* out of your loins; and *ye are also forbidden* to take to wife two sisters, except what is already past: for God is gracious and merciful.

121 (117). No. 22. SIPARA IV, CHAPTER IV, p, 77, Vol. II.

Ye are also *forbidden to take to wife* free women *who are married*, except those *women* whom your right hands shall possess *as slaves. This is* ordained you from God. Whatever is beside this is allowed you; that ye may with your substance provide *wives* for yourselves, acting that which is right, and avoiding whoredom. And for the advantage which ye receive from them, give them their reward, according to what is ordained: but it shall be no crime in you to make any other agreement among yourselves, after the ordinance *shall be complied with*; for God is knowing and wise.

122 (118). No. 24. SIPARA IV, CHAPTER IV, p. 78, Vol. II.

Whoso among you hath not means sufficient that he may marry free women, who are believers, *let him marry* with such of your maid-servants whom your right hands possess, as are true believers; for God well knoweth your faith. Ye are the one from the other: therefore marry them with the consent of their masters; and give them their dower according to justice; *such as are* modest, not guilty of whoredom, nor entertaining lovers. And when they are married, if they be guilty of adultery, they shall suffer half the punishment which *is appointed* for the free women. This *is allowed* unto him among you who feareth to sin *by marrying free women*; but if ye abstain *from marrying slaves, it will be* better for you; God is gracious and merciful.

123 (119). No. 28. SIPARA V, CHAPTER IV, p. 80, Vol. II.

O true believers, consume not your wealth among yourselves in vanity, unless there be merchandising among you by mutual consent: neither slay yourselves; for God is merciful towards you.

124 (120). No. 32. SIPARA V, CHAPTER IV, p. 81, Vol. II.

We have appointed unto every one kindred, *to inherit part* of what their parents and relations shall leave *at their deaths*. And unto those with whom your right hands have made an alliance, give their part *of the inheritance*; for God is witness of all things.

125 (121). No. 33. SIPARA V, CHAPTER IV, p. 82, Vol. II.

Men shall have the pre-eminence above women, because of those

112 (108). No. 16. SIPARA IV, CHAPTER IV, p. 75, Vol. II.

Verily repentance *will be accepted* with God from those who do evil ignorantly, and then repent speedily; unto them will God be turned: for God is knowing and wise.

113 (109). No. 17. SIPARA IV, CHAPTER IV, p. 75, Vol. II.

But no repentance *shall be accepted* from those who do evil until *the time* when death presenteth itself unto one of them, *and he* saith, Verily I repent now; nor unto those who die unbelievers; for them have we prepared a grievous punishment.

114 (110). No. 18. SIPARA IV, CHAPTER IV, p. 76, Vol. II.

O true believers, it is not lawful for you to be heirs of women against their will, nor to hinder them *from marrying others*, that ye may take away part of what ye have given them *in dowry*; unless they have been guilty of a manifest crime.

115 (111). SIPARA IV, CHAPTER IV, p. 76, Vol. II.

But converse kindly with them. And if ye hate them, it may happen that ye may hate a thing wherein God had placed much good.

116 (112). SIPARA IV, CHAPTER IV, p. 76, Vol. II.

If ye be desirous to exchange a wife for *another* wife, and ye have already given one of them a talent, take not away anything therefrom: will ye take it by slandering *her*, and *doing her* manifest injustice?

117 (113). No. 19. SIPARA IV, CHAPTER IV, p. 76, Vol. II.

And how can ye take it, since the one of you hath gone in unto the other, and they have received from you a firm covenant?

118 (114). No. 20. SIPARA IV, CHAPTER IV, p. 76, Vol. II.

Marry not women whom your fathers have had to wife; (except what is already past:) for this is uncleanness, and an abomination, and an evil way.

119 (115). No. 21. SIPARA IV, CHAPTER IV, p. 77, Vol. II.

Ye are forbidden to *marry* your mothers, and your daughters, and your sisters, and your aunts both on the father's and on the mother's side, and your brother's daughters, and your sister's daughters, and your mothers who have given you suck, and your foster-sisters, and your wive's mothers, and your daughters-in-law which are under your tuition, *born* of your wives unto whom ye have gone in, (but if ye have not gone in unto them, it shall be no sin in you *to marry them*).

√ 107 (103). No. 10. SIPARA IV, CHAPTER IV, p. 71, Vol. II.

God hath *thus* commanded you concerning your children. A male shall have as much as the share of two females; but if they be females *only, and* above two *in number,* they shall have two-third parts of what *the deceased* shall leave; and if there be *but* one, she shall have the half. And the parents of *the deceased* shall have each of them a sixth part of what he shall leave, if he have a child; but if he have no child, and his parents be his hiers, then his mother shall have the third part. And if he have brethren, his mother shall have a sixth part, after the legacies which he shall bequeath and his debts *be paid.* Ye know not whether your parents or your children be of greater use unto you. *This is* an ordinance from God, and God is knowing and wise.

√ 108 (104). No. 11. SIPARA IV, CHAPTER IV, p. 72, Vol. II.

Moreover, ye may claim half of what your wives shall leave, if they have no issue; but if they have issue, then ye shall have the fourth part of what they shall leave, after the legacies which they shall bequeath and the debts *be paid.* They also shall have the fourth part of what ye shall leave, in case ye have no issue; but if ye have issue, then they shall have the eighth part of what ye shall leave, after the legacies which ye shall bequeath, *and your debts be paid.*

√ 109 (105). No. 11. SIPARA IV, CHAPTER IV, p. 72, Vol. II.

And if a man or woman's *substance* be inherited by a distant relation, and he *or she* have a brother or sister; each of them shall have a sixth part *of the estate.* But if there be more than this *number,* they shall be *equal* sharers in a third part, after *payment of* the legacies which shall be bequeathed and the debts, without prejudice *to the heirs. This is* an ordinance from God, and God is knowing and gracious.

110 (106). No. 14. SIPARA IV, CHAPTER IV, p. 74, Vol. II.

If any of your women be guilty of whoredom, produce four witnesses from among you against them, and if they bear witness *against them,* imprison them in *separate* apartments until death release *them,* or God affordeth them a way *to escape.*

111 (107). No. 15. SIPARA IV, CHAPTER IV, p. 75, Vol. II.

And if two of you commit the like *wickedness,* punish them both: but if they repent and amend, let them both alone; for God is easy to be reconciled and merciful.

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100 (96). No. 188. SIPARA IV, CHAPTER III, p. 58, Vol. II.

And when God accepted the covenant of those to whom the book *of the law* was given, *saying*, Ye shall surely publish it unto mankind, ye shall not hide it: yet they threw it behind their backs, and sold it for a small price: but woful *is the price* for which they have sold *it*.

101 (97). No. 3. SIPARA IV, CHAPTER IV, p. 66, Vol. II.

And if ye fear that ye shall not act with equity towards orphans *of the female sex*, take in marriage of such *other* women as please you, two, or three, or four, *and not more*. But if ye fear that ye cannot act equitably *towards so many, marry one only*, or the slaves which ye shall have acquired. This will be easier, that ye swerve not *from righteousness*.

102 (98). No. 3. SIPARA IV, CHAPTER IV, p. 69, Vol. II.

And give women their dowry freely; but if they voluntarily remit unto you any part of it, enjoy it with satisfaction and advantage.

103 (99). No. 4. SIPARA IV, CHAPTER IV, p. 69, Vol. II.

And give not unto those who are weak of understanding the substance which God hath appointed you to preserve *for them;* but maintain them thereout, and clothe them, and speak kindly unto them.

104 (100). No. 5. SIPARA IV, CHAPTER IV, p. 69, Vol. II.

And examine the orphans until they attain *the age of* marriage: but if ye perceive they are able to manage their affairs well, deliver their substance unto them; and waste it not extravagantly or hastily, because they grow up. Let him who is rich abstain *entirely from the orphan's estates;* and let him who is poor take *thereof* according to what shall be reasonable. And when ye deliver their substance unto them, call witnesses thereof in their presence: God taketh sufficient account *of your actions*.

105 (101). No. 6. SIPARA IV, CHAPTER IV, p. 70, Vol. II.

Men ought to have a part of what *their* parents and kindred leave *behind them when they die:* and women *also* ought to have a part of what *their* parents and kindred leave, whether it be little, or whether it be much; a determinate part *is due to them*.

106 (102). No. 7. SIPARA IV, CHAPTER IV, p. 70, Vol. II.

And when they who are of kin are present at the dividing *of what is left*, and also the orphans and the poor, distribute unto them *some part* thereof; and *if the estate be too small, at least* speak comfortably unto them.

90 (86). No. 34. SIPARA III, CHAPTER III, p. 13, Vol. II.

A race *descending* the one from the other: God is he who heareth and knoweth.

91 (87). No. 80. SIPARA III, CHAPTER III, p. 28, Vol. II.

And *remember* when God accepted the covenant of the prophets, *saying, This* verily *is* the scripture and the wisdom which I have given you: hereafter shall an apostle come unto you, confirming the truth of that *scripture* which is with you; ye shall surely believe in him, and ye shall assist him. God said, Are ye firmly resolved, and do ye accept any covenant on this *condition?* They answered, We are firmly resolved: *God* said, Be ye therefore witnesses; and I also bear witness with you.

92 (88). No. 81. SIPARA III, CHAPTER III, p. 29, Vol II.

And whosoever turneth back after this, they are surely the transgressors.

93 (89). No. 97. SIPARA III, CHAPTER III, p. 32, Vol. II.

Therein are manifest signs: the place where Abraham stood; and whoever entereth therein shall be safe. And *it is a duty* towards God, *incumbent* on those who are able to go thither, to visit this house.

94 (90). No. 97. SIPARA III, CHAPTER III, p. 32, Vol. II.

But whosoever disbelieveth, verily God needeth not *the service* of any creature.

95 (91). No. 104. SIPARA IV, CHAPTER III, p. 34, Vol. II.

Let there be people among you who invite to the best *religion;* and command that which is just, and forbid that which is evil; and they shall be happy.

96 (92). No. 110. SIPARA IV, CHAPTER III, p. 35, Vol. II.

Ye are the best nation that hath been raised up unto mankind: ye command that which is just, and ye forbid that which is unjust, and ye believe in God.

97 (93). No. 130. SIPARA IV, CHAPTER III, p. 41, Vol. II.

O true believers, devour not usury, doubling it two-fold, but fear God, that ye may prosper.

98 (94). No. 131. SIPARA IV, CHAPTER III, p. 41, Vol. II.

And fear the fire which is prepared for the unbelievers.

99 (95). No. 132. SIPARA IV, CHAPTER III, p. 41, Vol. II.

And Obey God and *his* apostle, that ye may obtain mercy.

tween yourselves, it shall be no crime in you, if ye write it not down. And take witnesses when ye sell one to the other, and let no harm be done to the writer, nor to the witness; *which* if ye do, it will surely be injustice in you; and fear God, and God will instruct you, for God knoweth all things.

84 (80). No. 283. Sipara III, Chapter II, p. 390, Vol. I.

And if ye be on a journey, and find no writer, *let* pledges *be* taken: but if one of you trust the other, let him who is trusted return what he is trusted with, and fear God his Lord. And conceal not the testimony, for he who concealeth it hath surely a wicked heart: God knoweth that which ye do.

85 (81). No. 284. Sipara III, Chapter II, p. 390, Vol. I.

Whatever is in heaven and on earth is God's; and whether ye manifest that which is in your minds, or conceal it, God will call you to account for it, and will forgive whom he pleaseth, and will punish whom he pleaseth; for God is almighty.

86 (82). No. 286. Sipara III, Chapter II, p. 391, Vol. I.

God will not force any soul beyond its capacity: it shall have *the good* which it gaineth, and it shall suffer *the evil* which it gaineth. O Lord, punish us not if we forget or act sinfully.

87 (83). No. 7. Sipara III, Chapter III, p. 5, Vol. II.

It is he who hath sent down unto thee the book, wherein are some verses clear to be understood, they are the foundation of the book; and others are parabolical. But they whose hearts are perverse will follow that which is parabolical therein, out of love of schism, and a desire of the interpretation thereof; yet none knoweth the interpretation thereof, except God. But they who are well grounded in the knowledge say, We believe therein, the whole is from our Lord; and none will consider except the prudent.

88 (84). No. 8. Sipara III, Chapter III, p. 6, Vol. II.

O Lord, cause not our hearts to swerve *from truth,* after thou hast directed us: and give us from thee mercy, for thou art he who giveth.

89 (85). No. 33. Sipara III, Chapter III, p. 13, Vol. II.

God hath surely chosen Adam, and Noah, and the family of Abraham, and the family of Imrán above the *rest of the* world.

79 (75). No. 275. SIPARA III, CHAPTER II, p. 388, Vol. I.

They who devour usury shall not arise *from the dead*, but as he ariseth whom Satan hath infected by a touch: this *shall happen to them* because they say, Truly selling is but as usury: and yet God hath permitted selling and forbidden usury. He therefore who when there cometh unto him an admonition from his Lord abstaineth *from usury for the future*, shall have what is past *forgiven him*, and his affair belongeth unto God. But whoever returneth to *usury* they shall be the companions of *hell*-fire, they shall continue therein forever.

80 (76). No. 278. SIPARA III, CHAPTER II, p. 389, Vol. I.

O true believers, fear God and remit that which remaineth of usury, if ye *really* believe.

81 (77). No. 279. SIPARA III, CHAPTER II, p. 389, Vol. I.

But if ye do it not, hearken unto war, *which is declared against you* from God and his apostle: yet if ye repent, ye shall have the capital of your money. Deal not unjustly *with others*, and ye shall not be dealt with unjustly.

82 (78). No. 280. SIPARA III, CHAPTER II, p. 389, Vol. I.

If there be any *debtor* under a difficulty *of paying his debt*, let *his creditor* wait till it be easy *for him to do it;* but if ye remit it as alms, it will be better for you, if ye knew it.

83 (79). No. 282. SIPARA III, CHAPTER II, p. 389, Vol. I.

O true believers, when ye bind yourselves one to the other in a debt for a certain time, write it down; and let a writer write between you according to justice, and let not the writer refuse writing according to what God hath taught him; but let him write, and let him who oweth the debt dictate, and let him fear God his Lord, and not diminish aught thereof. But if he who oweth the debt be foolish, or weak, or be not able to dictate himself, let his agent dictate according to equity; and call to witness two witnesses of your *neighbouring* men; but if there be not two men, *let there be* a man and two women of those whom ye shall choose for witnesses: if one of those *women* should mistake, the other of them will cause her to recollect. And the witnesses shall not refuse, whensoever they shall be called. And disdain not to write it down, be it a large *debt*, or be it a small one, until its time of *payment:* this will be more just in the sight of God, and more right for bearing witness, and more easy, that ye may not doubt. But if it be a present bargain which ye transact be-

72 (68). No. 243. SIPARA II, CHAPTER II, p. 378, Vol. I.

Hast thou not considered those who left their habitations (and they were thousands) for fear of death? And God said unto them, Die; then he restored them to life, for God is gracious towards mankind; but the greater part of men do not give thanks.

73 (69). No. 255. SIPARA III, CHAPTER II, p. 382, Vol. I.

God! there is no God but he; the living, the self-subsisting: neither slumber nor sleep seizeth him; to him *belongeth* whatsoever is in heaven, and on earth. Who is he that can intercede with him, but through his good pleasure? He knoweth that which is past, and that which is to come unto them, and they shall not comprehend anything of his knowledge, but so far as he pleaseth. His throne is extended over heaven and earth, and the preservation of both is no burden unto him. He is the high, the mighty.

74 (70). No. 267. SIPARA III, CHAPTER II, p. 386, Vol. I.

O true believers, bestow *alms* of the good things which ye have gained, and of that which we have produced for you out of the earth, and choose not the bad thereof, to give it *in alms*, such as ye would not accept yourselves, otherwise than by connivance: and know that God is rich and worthy to be praised.

75 (71). No. 268. SIPARA III, CHAPTER II, p. 386, Vol. I.

The devil threateneth you with poverty, and commandeth you filthy covetousness; but God promiseth you pardon from himself and abundance: God is bounteous and wise.

76 (72). No. 269. SIPARA III, CHAPTER II, p. 387, Vol. I.

He giveth wisdom unto whom he pleaseth; and he unto whom wisdom is given hath received much good: but none will consider, except the *wise* of heart.

77 (73). No. 270. SIPARA III, CHAPTER II, p. 387, Vol. I.

And whatever alms ye shall give, or *whatever* vow ye shall vow, verily God knoweth it; but the ungodly shall have none to help *them*.

78 (74). No. 271. SIPARA III, CHAPTER II, p. 387, Vol. I.

If ye make your alms to appear, it is well; but if ye conceal them, and give them unto the poor, this *will be* better for you, and will atone for your sins; and God is well informed of that which ye do.

64 (60). No. 235. SIPARA II, CHAPTER II, p. 376, Vol. I.

And resolve not on the knot of marriage until the prescribed time be *accomplished; and know that God knoweth that which is in your minds*, therefore beware of him and know that God is gracious and merciful.

65 (61). No. 236. SIPARA II, CHAPTER II, p. 376, Vol. I.

It shall be no crime in you if ye divorce your wives, so long as ye have not touched them, nor settled any dowry on them. And provide for them (he who is at his ease must provide according to his circumstances, and he who is straitened according to his circumstances) necessaries, *according to what shall be reasonable. This is a duty incumbent* on the righteous.

66 (62). No. 237. SIPARA II, CHAPTER II, p. 376, Vol. I.

But if ye divorce them before ye have touched them, and have already settled a dowry on them, *ye shall give them* half of what ye have settled, unless they release *any part*, or he release *part* in whose hand the knot of marriage is; and if ye release *the whole*, it will approach nearer unto piety. And forget not liberality among you, for God seeth that which ye do.

67 (63). No. 238. SIPARA II, CHAPTER II, p. 376, Vol. I.

Carefully observe the appointed prayers, and the middle prayer, and be assiduous *therein*, with devotion towards God.

68 (64). No. 239. SIPARA II, CHAPTER II, p. 377, Vol. I.

But if ye fear *any danger, pray* on foot or on horseback; and when ye are safe remember God, how he hath taught you what as yet ye knew not.

69 (65). No. 240. SIPARA II, CHAPTER II, p. 377, Vol. I.

And such of you as shall die and leave wives, ought to bequeath their wives a year's maintenance, without putting them out *of their houses*: but if they go out *voluntarily*, it shall be no crime in you, for that which *they shall do with themselves, according to* what shall be reasonable; God is mighty and wise.

70 (66). No. 241. SIPARA II, CHAPTER II, p. 377, Vol. I.

And unto those who are divorced, a reasonable provision *is also due; this is* a duty *incumbent* on those who fear God.

71 (67). No. 242. SIPARA II, CHAPTER II, pp. 378 and 438.

Thus God declareth his signs unto you, that ye may understand.

this surely injureth his own soul. And make not the signs of God a jest: but remember God's favour towards you, and that he hath sent down unto you the book *of the Quran,* and wisdom admonishing you thereby; and fear God, and know that God is omniscient.

60 (56). No. 232. SIPARA II, CHAPTER II, p. 374, Vol. I.

But when ye have divorced *your* wives, and they have fulfilled their prescribed time, hinder them not from marrying their husbands, when they have agreed among themselves according to what is honourable. This is given in admonition unto him among you who believeth in God, and the last day. This is most righteous for you, and most pure. God knoweth but ye know not.

61 (57). No. 233. SIPARA II, CHAPTER II, p. 375, Vol. I.

Mothers, *after they are divorced* shall give suck unto their children two full years, to him who desireth the time of giving suck to be completed; and the father shall be obliged to maintain them and clothe them *in the meantime,* according to that which shall be reasonable. No person shall be obliged beyond his ability. A mother shall not be compelled *to what is unreasonable* on account of her child, nor a father on account of his child. And the heir *of the father* shall be obliged to do in like manner. But if they choose to wean *the child before the end of two years,* by common consent and on mutual consideration, it shall be no crime in them. And if ye have a mind to provide a nurse for your children, it shall be no crime in you, in case ye fully pay what ye offer *her,* according to that which is just. And fear God, and know that God seeth whatsoever ye do.

62 (58). No. 234. SIPARA II, CHAPTER II, p. 375, Vol. I.

Such of you as die, and leave wives, *their wives* must wait concerning themselves four months and ten *days,* and when they shall have fulfilled their term, it shall be no crime in you, for that which they shall do with themselves, according to what is reasonable. God well knoweth that which ye do.

63 (59). No. 235. SIPARA II, CHAPTER II, p. 375, Vol. I.

And it shall be no crime in you, whether ye make public overtures of marriage unto *such* women, *within the said four months and ten days,* or whether ye conceal *such your designs* in your minds: God knoweth that ye will remember them. But make no promises unto them privately, unless ye speak honourable words.

he will punish you for that which your hearts have assented unto: God is merciful and gracious.

54 (50). No. 226. SIPARA II, CHAPTER II, p. 371, Vol. I.

They who vow *to abstain* from their wives are *allowed* to wait four months: but if they go back *from their vow*, verily God is gracious and merciful.

55 (51). No. 227. SIPARA II, CHAPTER II, p. 371, Vol. I.

And if they resolve on a divorce, God is he who heareth and knoweth.

56 (52). No. 228. SIPARA II, CHAPTER II, pp. 372 and 428.

The *women who are* divorced shall wait concerning themselves until they have their courses thrice, and it shall not be lawful for them to conceal that which God hath created in their wombs, if they believe in God and the last day; and their husbands will act more justly to bring them back at this *time*, if they desire a reconciliation. The women ought also *to behave towards their husbands* in like manner *as their husbands should behave* towards them, according to what is just: but the men ought to have a superiority over them. God is mighty and wise.

57 (53). No. 229. SIPARA II, CHAPTER II, p. 372, Vol. I.

Ye may divorce *your wives* twice; and then either retain *them* with humanity, or dismiss *them* with kindness. But it is not lawful for you to take away anything of what ye have given them, unless both fear that they cannot observe the ordinance of God. And if ye fear that they cannot observe the ordinance of God, it shall be no crime in either of them on account of that for which *the wife* shall redeem herself. These are the ordinances of God; therefore transgress them not; for whoever transgresseth the ordinances of God, they are unjust doers.

58 (54). No. 230. SIPARA II, CHAPTER II, p. 373, Vol. I.

But if *the husband* divorce her *a third time*, she shall not be lawful for him again, until she marry another husband. But if he *also* divorce her, it shall be no crime in them if they return to each other, if they think they can observe the ordinances of God, and these are the ordinances of God; he declareth them to people of understanding.

59 (55). No. 231. SIPARA II, CHAPTER II, p. 374, Vol. I.

But when ye divorce women, and they have fulfilled their prescribed time, either retain them with humanity or dismiss them with kindness; and retain them not by violence, so that ye transgress; for he who doth

46 (42). No. 220. SIPARA II, CHAPTER II, p. 369, Vol. I.

They will also ask thee concerning orphans: Answer, To deal righteously with them is best.

47 (43). No. 220. SIPARA II, CHAPTER II, p. 369, Vol. I.

And if ye intermeddle with *the management of what belongs to* them, *do them no wrong*; they are your brethren: God knoweth the corrupt dealer from the righteous; and if God please, he will surely distress you, for God is mighty and wise.

48 (44). No. 221. SIPARA II, CHAPTER II, p. 370, Vol. I.

Marry not *women who are* idolaters, until they believe: verily a maid servant who believeth is better than an idolatress, although she please you *more*. And give not *women who believe* in marriage to the idolaters, until they believe: for verily a servant who is a true believer is better than an idolater, though he please you more.

49 (45). No. 221. SIPARA II, CHAPTER II, p. 370, Vol. I.

They invite unto *hell*-fire, but God inviteth unto paradise and pardon through his will, and declareth his signs unto men, that they may remember.

50 (46). No. 222. SIPARA II, CHAPTER II, p. 370, Vol. I.

They will ask thee also concerning the courses of women: Answer, They are a pollution: therefore, separate yourselves from women in their courses, and go not near them, until they be cleansed. But when they are cleansed, go in unto them as God hath commanded you, for God loveth those who repent, and loveth those who are clean.

51 (47). No. 223. SIPARA II, CHAPTER II, p. 370, Vol. I.

Your wives are your tillage; go in therefore unto your tillage in what manner soever ye will: and do first some act *that may be profitable* unto your souls; and fear God, and know that ye must meet him; and bear good tidings unto the faithful.

52 (48). No. 224. SIPARA II, CHAPTER II, p. 370, Vol. I.

Make not God the object of your oaths, that ye will deal justly, and be devout, and make peace among men; for God is he who heareth and knoweth.

53 (49). No. 225. SIPARA II, CHAPTER, II, p. 371, Vol. I.

God will not punish you for an inconsiderate word in your oaths; but

offering. When ye are secure *from enemies*, he who tarrieth in the visitation *of the temple of* Makkah until the pilgrimage, shall *bring* that offering which shall be the easiest. But he who findeth not *anything to offer*, shall fast three days in the pilgrimage, and seven when ye are returned; they shall be ten *days* complete. This *is incumbent* on him whose family shall not be present at the holy temple. And fear God and know that God is severe in punishing.

40 (36). No. 197. SIPARA II, CHAPTER II, p. 361, Vol. I.

The pilgrimage *must be performed in* the known months: whosoever therefore purposeth to go on pilgrimage therein, let him not know a woman, nor transgress, nor quarrel in the pilgrimage. The good which ye do God knoweth it. Make provision *for your journey;* but the best provision is piety; and fear me, O ye of understanding.

41 (37). No. 198. SIPARA II, CHAPTER II, p. 361, Vol. I.

It shall be no crime in you, if ye seek an increase from your Lord, *by trading during the pilgrimage.* And when ye go in procession from Arafát remember God near the holy monument; and remember him for that he hath directed you, although ye were before this of *the number of* those who go astray.

42 (38). No. 199. SIPARA II, CHAPTER II, p. 362, Vol. I.

Therefore go in procession from whence the people go in procession, and ask pardon of God, for God is gracious and merciful.

43 (39). No 202. SIPARA II, CHAPTER II, p. 363, Vol. I.

Remember God the *appointed* number of days; but if any haste *to depart from the valley of* Mina in two days, it shall be no crime in him. And if any tarry longer, it shall be no crime in him, in him who feareth God. Therefore fear God, and know that unto him ye shall be gathered.

44 (40). No. 218. SIPARA II, CHAPTER II, p. 368, Vol. I.

They will ask thee concerning wine and lots: Answer, In both there is great sin, and *also some* things of use unto men; but their sinfulness is greater than their use.

45 (41). No. 219. SIPARA II, CHAPTER II, p. 369.

They will ask thee also what they shall bestow *in alms:* Answer, What ye have to spare. Thus God showeth *his* signs unto you, that peradventure ye might seriously think of this present world, and of the next.

are times appointed unto men, and to *show the season of* the pilgrimage to Makka. It is not righteousness that ye enter *your* houses by the back parts thereof, but righteousness is of him who feareth God. Therefore enter *your* houses by their doors; and fear God, that ye may be happy.

33 (29). No. 190. SIPARA II, CHAPTER II, p. 358, Vol. I.

And fight for the religion of God against those who fight against you; but transgress not *by attacking them first,* for God loveth not the transgressors.

34 (30). No. 191. SIPARA II, CHAPTER II, p. 358, Vol. I.

And kill them wherever ye find them, and turn them out of that whereof they have dispossessed you; for temptation *to idolatry* is more grievous than slaughter: yet fight not against them in the holy temple, until they attack you therein; but if they attack you, slay them *there.* This shall be the reward of infidels.

35 (31). No. 192. SIPARA II, CHAPTER II, p. 359, Vol. I.

But if they desist, God is gracious and merciful.

36 (32). No. 193. SIPARA II, CHAPTER II, p. 359, Vol. I.

Fight therefore against them until there be no temptation *to idolatry,* and the religion be God's; but if they desist then let there be no hostility, except against the ungodly.

37 (33). No. 194. SIPARA II, CHAPTER II, p. 359, Vol. I.

A sacred month for a sacred month, and the holy limits *of Makkah if they attack you therein, do ye also attack them therein in* retaliation; and whoever transgresseth against you *by so doing,* do ye transgress against him in like manner as he hath transgressed against you, and fear God, and know that God is with those who fear *him.*

38 (34). No. 195. SIPARA II, CHAPTER II, p. 359, Vol. I.

Contribute *out of your substance* toward the defence of the religion of God, and throw not *yourselves* with your own hands into perdition; and do good, for God loveth those who do good.

39 (35). No. 196. SIPARA II, CHAPTER II, p. 360, Vol. I.

Perform the pilgrimage *of Makkah,* and the visitation of God; and, if ye be besieged, *send* that offering which shall be the easiest; and shave not your heads, until your offering reacheth the place of sacrifice. But, whoever among you is sick, or is troubled with any distemper of the head, must redeem *the shaving his head,* by fasting, or alms, or some

27 (23). No. 184. SIPARA II, CHAPTER II, p. 355, Vol. I.

But he among you who shall be sick, or on a journey, *shall fast an equal* number of *other days. And those who can keep it, and do not, must* redeem *their neglect* by maintaining of a poor man. And he who voluntarily dealeth better *with the poor man than he is obliged*, this shall be better for him. But if ye fast, it will be better for you, if ye knew it.

28 (24). No. 185. SIPARA II, CHAPTER II, p. 356, Vol. I.

The month of Ramadhán *shall ye fast*, in which the Quran was sent down *from heaven*, a direction unto men, and declarations of direction, and the distinction *between good and evil*. Therefore, let him among you who shall be present in this month, fast the same *month*; but he who shall be sick, or on a journey, *shall fast* the *like* number of other days. God would *make this* an ease unto you, and would not *make it* a difficulty unto you; that ye may fulfil the number *of days*, and glorify God, for that he hath directed you, and that ye may give thanks.

29 (25). No. 186. SIPARA II, CHAPTER II, p. 356, Vol. I.

When my servants ask thee concerning me, verily I am near; I will hear the prayer of him that prayeth, when he prayeth unto me: but let them hearken unto me, and believe in me, that they may be rightly directed.

30 (26). No. 187. SIPARA II, CHAPTER II, p. 357, Vol. I.

It is lawful for you, on the night of the fast, to go in unto your wives; they are a garment unto you, and ye are a garment unto them. God knoweth that ye defraud yourselves *therein*, wherefore he turneth unto you, and forgiveth you. Now, therefore, go in unto them; and earnestly desire that which God ordaineth you, and eat and drink, until ye can plainly distinguish a white thread from a black thread by the day-break: then keep the fast until night, and go not in unto them, but be constantly present in the places of worship. These are the prescribed bounds of God, therefore draw not near them *to transgress them*. Thus God declareth his signs unto men, that ye may fear *him*.

31 (27). No. 188. SIPARA II, Chapter II, p. 357, Vol. I.

Consume not your wealth among yourselves in vain; nor present it unto Judges, that ye may devour part of men's substance unjustly, against your own consciences.

32 (28). No. 189. SIPARA II, CHAPTER II, p. 357, Vol. I.

They will ask thee concerning the phases of the moon: answer, They

giveth money for God's sake unto his kindred, and unto orphans, and the needy, and the stranger, and those who ask, and for redemption of captives; who is constant at prayer, and giveth alms; and of those who perform their covenant, when they have covenanted, and who behave themselves patiently in adversity, and hardships, and in time of violence; these are they who are true, and these are they who fear God.

20 (16). No. 178. SIPARA II, CHAPTER II, p. 353, Vol. I.

O true believers, the law of retaliation is ordained you for the slain: the free *shall die* for the free, and the servant for the servant, and a woman for a woman; but he whom his brother shall forgive may be prosecuted, *and obliged to make satisfaction* according to what is just, and a fine shall be set on him with humanity. This is indulgence from your Lord and mercy.

21 (17). No. 178. SIPARA II, CHAPTER II, p. 353, Vol. I.

And he who shall transgress after this *by killing the murderer* shall suffer a grievous punishment.

22 (18). No. 179. SIPARA II, CHAPTER II, p. 354, Vol. I.

And in this law of retaliation ye have life, O ye of understanding, that peradventure ye may fear.

23 (19). No. 180. SIPARA II, CHAPTER II, p. 354, Vol. I.

It is ordained you, when any of you is at the point of death, if he leave any goods, *that he bequeath* a legacy to his parents, and kindred, according to what shall be reasonable. This is a duty *incumbent* on those who fear God.

24 (20). No. 181. SIPARA II, CHAPTER II, p. 354, Vol. I.

But he who shall change *the legacy*, after he hath heard it *bequeathed by the dying person*, surely the sin thereof shall be on those who change it, for God is he who heareth and knoweth.

25 (21). No. 182. SIPARA II, CHAPTER II, p. 354, Vol. I.

Howbeit he who apprehendeth from the testator any mistake or injustice, and shall compose *the matter* between them, that shall be no crime in him, for God is gracious and merciful.

26 (22). No. 183. SIPARA II, CHAPTER II, p. 354, Vol. I.

O true believer, a fast is ordained you, as it was ordained unto those before you, that ye may fear God. A certain number of days *shall ye fast*.

Ismail, that they should cleanse my house for those who should compass *it*, and those who should be devoutly assiduous *there*, and those who should bow down and worship.

13 (9). No. 143. SIPARA II, CHAPTER II, p. 341, Vol. I.

Thus have we placed you, *O Arabians*, an intermediate nation, that *ye may be witness against the rest of mankind, and that* the apostle may be a witness against you.

14 (10). No. 145. SIPARA II, CHAPTER II, p. 342, Vol. I.

We have seen thee turn about thy face towards heaven *with uncertainty*, but we will cause thee to turn thyself towards a Qibla that will please thee. Turn, therefore, thy face towards the holy temple *of Makkah*; and wherever ye be, turn your face towards that *place*. They to whom the Scripture hath been given, know this to be truth from their Lord, God is not regardless of that which ye do.

15 (11). No. 155. SIPARA II, CHAPTER II, p. 346, Vol. I.

And say not of those who are slain in fight for the religion of God, that *they are* dead; yea, *they are* living: but ye do not understand.

16 (12). No. 159. SIPARA II, CHAPTER II, p. 347, Vol. I.

Moreover Safa and Marwah are *two* of the monuments of God: whoever therefore goeth on pilgrimage to the temple *of Makkah* or visiteth *it*, it shall be no crime in him, if he compass them both. And as for him who voluntarily performeth a good work; verily God is grateful and knowing.

17 (13). No. 173. SIPARA II, CHAPTER II, p. 351, Vol. I.

O true believers, eat of the good things which we have bestowed on you for food, and return thanks unto God, if ye serve him.

18 (14). No. 174. SIPARA II, CHAPTER II, p. 351, Vol. I.

Verily he hath forbidden you *to eat* that which dieth of itself, and blood and swine's flesh, and that on which any other name but God's hath been invocated. But he who is forced by a necessity, not lusting, nor returning to *transgress*, it shall be no crime in him *if he eat of those things*, for God is gracious and merciful.

19 (15). No. 177. SIPARA II, CHAPTER II, p. 352, Vol. I.

It is not righteousness that ye turn your faces *in prayer* towards the east and the west, but righteousness is of him who believeth in God and the last day, and the angels, and the scriptures, and the prophets; who

Those five hundred texts of the Quran are as follow :—

5 (1). No. 29.* SIPARA I, CHAPTER II, p. 299, Vol. I.

It is he who hath created for you whatsoever is on earth, and then set his mind to *the creation of* heaven, and formed it into seven heavens; he knoweth all things.

6 (2). No. 42. SIPARA I, CHAPTER II, p. 305, Vol. I.

Observe the stated times of prayer, and pay your legal alms, and bow down yourselves with those who bow down.

7 (3). No. 105. SIPARA I, CHAPTER II, p. 328, Vol. I.

Whatever verse we shall abrogate, or cause *thee* to forget, we will bring a better than it, or one like unto it. Dost thou not know that God is almighty?

8 (4). No. 113. SIPARA I, CHAPTER II, p. 331, Vol. I.

Who is more unjust than he who prohibiteth the temples of God, that his name should be remembered therein, and who hasteth to destroy them? Those men cannot enter therein, but with fear: they shall have shame in this world, and in the next a grievous punishment.

9 (5). No. 115. SIPARA I, CHAPTER II, p. 332, Vol. I.

To God *belongeth* the east and the west; therefore whithersoever ye turn yourselves to pray, there is the face of God; for God is omnipresent and omniscient.

10 (6). No. 116. SIPARA I, CHAPTER II, p. 332, Vol. I.

They say, God hath begotten children; God forbid? To him *belongeth* whatever is in heaven, and on earth; all is possessed by him.

11 (7). No. 124. SIPARA I, CHAPTER II, p. 334, Vol. I.

Remember when the Lord tried Abraham by *certain* words, which he fulfilled: God said, Verily I will constitute thee a model of religion unto mankind. He answered, And also of my posterity; God said, My covenant doth not comprehend the ungodly.

12 (8). No. 125. SIPARA I, CHAPTER II, p. 335, Vol. I.

And when we appointed the *holy* house *of Makkah* to be a place of resort for mankind and a place of security; and *said*, Take the station of Abraham for a place of prayer; and we covenanted with Abraham and

* This number shewn here, and the numbers similarly shewn in subsequent texts, are references to Wherry's Book.

THE TAGORE LECTURES, 1891-92.

BOOK I, PART I.

CHAPTER I.

1. The subject of these Lectures is the Mahomedan Law relating to Marriage, Dower, Divorce Legitimacy and Guardianship of minors according to the Soonnee sect of the Mahomedans. In order that this branch of the Mahomedan Law should be understood and appreciated, the sources of the Law and the reasons assigned by the lawyers for the deduction of rules according to the Mahomedan system of Jurisprudence from such sources must be explained and the process by which such rules are deduced must be stated.

2. One of the sources, indeed the chief source* of Mahomedan Law, is the Quran and only a portion thereof, consisting of five hundred texts, is all that it is necessary to know of the Quran. These five hundred texts constitute the source of the whole range of the Mahomedan Law, and not being very easily susceptible of division, and separation, all these five hundred texts are here given, without any attempt being made to omit those texts which do not bear on the subject of these Lectures.

3. The five hundred texts here given are taken verbatim from the translation of the Quran by the Rev. E. M. Wherry, M. A., who has produced the Quran in four Volumes. This translation is chiefly based on the translation of Mr. Sale. Criticisms of the translation will be noticed further on in the course of these Lectures as occasions arise.

4. The number within brackets indicates the consecutive number so as to make up the five hundred texts. The references to Sipara, Chapter, Page and Volume are references to the work of Rev. Wherry, and with the assistance of such references any particular texts will be easily found out and identified in that work. With a view to economise space the annotations to be found in Wherry's work, are not reproduced here and the student is referred to the work itself for further information.

* It is only in a qualified sense, that the Quran could be said to be the *chief* source of Mahomedan Law. As will appear further on, other sources rank equally under certain circumstances.

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The five-hundred Texts of the Koran, roughly speaking, deal with the following matters :—

Note.—The References in the following Index are to Texts of the Koran, and the Index has been roughly prepared according to the meaning and construction assigned to those Texts in the *Tafseer-i-Ahmedy*, as contained in Chapter II, of Book I, Part I.

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TEXTS FROM THE QURAN AND THE HADEES, OR TRADITIONS, AS SOURCES OF LAW

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